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MARRIAGE

AND THE

DUTIES OF THE MARRIAGE RELATIONS,

IN

A Series of Six Lectures,

ADDRESSED TO

YOUTH, AND THE YOUNG IN MARRIED LIFE.

By GEORGE W. QUINBY.

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PREFACE.

The discourses which comprise this little volume are a portion of a series of Twelve Lectures on important practical subjects, addressed to the young men and ladies of my congregation during the past winter. I was urgently solicited to publish the entire series in a single volume, but chose rather to present what I had to say on the subject of Marriage and the Duties of the Marriage Relations, in a book by itself, as I have long cherished a desire to publish a sort of practical Manual for Young Men, embracing not only the other topics discussed in this series, but taking a wider range and presenting many useful hints, and illustrating many important principles of a different nature, calculated to lead the young in the paths of virtue, honor and prosperity. This desire I hope to accomplish at no late day.

To some it may appear strange that a clergyman should preach and publish lectures on marriage — a subject about which there is so much levity, frivolity, trifling and gossip. If such ask for a reason of this

strangeness, I must refer them to the lectures themselves which make their own defense.

This effort is for those who are just commencing the duties of active life; a class for whom the author has always loved to labor. The lectures were not given precisely in the form in which they now appear. Additions have been made to render the discussion of the several subjects more complete. The author has not studied so much for elegant diction as for the utterance of plain common sense in a manner to be understood by the most humble capacity, and best calculated to please and instruct the class for whom the lectures are designed. That this volume may be received in the same kindly spirit which sends it forth, be instrumental in leading the youthful mind to a just appreciation of the subjects discussed, and inspire within them a desire to fulfill every duty which it enforces, is the earnest prayer of

THE AUTHOR.

Cincinnati, May, 1852.

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LECTURE I.

MARRIAGE — ITS BLESSINGS.

"And the Lord God said, it is not good that the man should be alone: I will make him a help meet for him." GEN. II: 18.

THE subject which claims our attention this evening is too generally shunned by the Teacher of righteousness — not in his practical appreciation of its claims — but in his public administration of the word. The Bible is not silent on a theme so important. God himself was the author of the marriage institution — Christ approbated and sanctioned its claims, while Paul defined its relations and enforced the duties of those relations. Everywhere does the voice of inspiration speak, that the young may be instructed, and the more advanced counseled. Why is the pulpit mute? Why does the minister of the gospel so

seldom broach this subject, and make it the theme of comment on the sabbath in the house of God? It is not because it lacks interest — everybody is interested in it; nor because it lacks importance, for everybody who has reflected, knows that but few themes can be presented of greater weight. The main reason why Matrimony and the duties of the marriage relations are not more frequently discussed under the sober influences of the pulpit, I apprehend, is to be found in the fact that they are so generally a matter of *jest*. There is no subject of conversation more common than that of marriage, especially with the young; and none about which there is more levity, frivolity, trifling and even gossip. Now for the minister to bring a subject, which is generally regarded in this light, into the pulpit on the sabbath, seems inconsistent with the place — the nature of his office, and is not always congenial with his feelings.

But look you! some men — yea, and women also — make even the theme of religion a matter of ridicule. Shall we, therefore, refrain from introducing it into the pulpit, and enforcing its claims? Indeed, should not the very circumstance

that some do treat the claims of Christianity with levity and strive to bring it into disrepute, urge its friends to greater zeal in defense of its sacred truths — its holy examples — its blessed spirit? So of the subject which claims our attention this evening. It is one big with interest and importance. A correct view of it is inseparably associated with the purity of society and the happiness of individuals; and the very fact of its being so generally treated with levity and jest is a sufficient reason and, indeed, an urgent reason why men of experience — of sober thought — who have given the subject reflection, and who understand something of the evils and blessings arising from the marriage relations, should bring the subject before their congregations from time to time and present it in its true aspect, offering such reflections, and enforcing such duties as its nature and importance demands.

This is what I design in this lecture and those which may follow. I would not be intimidated by prevailing opinions. With a sincere desire to offer something calculated to instruct and benefit the young, I would speak my sober convictions

plainly. You have your views on this subject. You *will* think on it and talk about it and act with reference to it. The great question is, are your views just: and do you think and talk wisely and will you act judiciously? One of the Grecian philosophers made marriage the third of five principal things in one's life. If it holds so important a place in the relations of our being, surely it is wise in us to investigate it well — to be admonished — to hearken to counsel.

Having offered these reflections, that all may observe the position we occupy and appreciate the sentiments by which we are actuated, permit me to call your attention, first of all, to a more particular consideration of a declaration made when I began these remarks:

God himself was the author of the marriage institution. He established it — smiled upon it — gave it his approbation and made it honorable among all men. But let me also say, God does not authorize, nor approbate, nor make honorable among men any thing inconsistent with the marriage relations — which oversteps their bounds, and tramples under foot the laws which infinite wisdom has

instituted for the government of the sexes. Let men beware how they transgress.

"And the Lord God said," when he had formed Adam, "it is not good that the man should be alone, I will make him a help meet for him." The word "help," in this scripture, is generally misapprehended in its signification. We use it in the sense of helper or assistant. This is one definition, but it does not include the entire meaning of the original phrase. It signifies, also, that the woman was counterpart of the man — one formed from him and equal to him — possessing neither superiority nor inferiority, but in all things like him, and therefore a fit companion for him. Let no husband conceive that because he is the man he occupies higher rank than his wife, and treat her as an inferior; let no wife entertain exalted notions of her sex or position; for the moment this is done, the relationship which God designed between the two sexes is broken, and all the claims of companionship are destroyed. Your servant — your slave — your dog, is not a fit companion for you; but only your *equal*. Should you not be ashamed, then, to treat your wife or your husband

as a mere vassal — or menial — or dependent, when you acknowledge yourselves to be *companions* by living in wedlock? We are not informed in the scriptures that Adam entertained any such sentiments. Before the formation of Eve he was alone; and though dwelling in a young Eden amid the freshness and profusion of springing nature, we are not to suppose he was content and happy in his loneliness. He was constituted a social being. He desired company. All the glad joys of earth were of no avail unless the longings of his soul could be answered in this respect.

"No sin his face defiling,
The heir of nature stood,
And God, benignly smiling,
Beheld that all was good.
Yet in that hour of blessing
A single want was known —
A wish the heart *distressing* —
For Adam was alone."

Hence, God said, "it is not good that the man should be alone," — i. e., without a matrimonial companion — he, therefore, formed woman and gave her to the man as a "help" — a companion

"meet for him" — suitable for him; one in every way designed to do him good, smooth his way, alleviate his sufferings, sympathize with his distress, chasten his affections and walk hand in hand with him in all life's journey. In the reception of this divine favor one of the poets makes Adam say to Eve:

* * * * * *

"A unity in love cemented,
Blest by thy presence, and by thee
Gilded with smiles and purity,
May make my exiled soul *contented.*
O sister,—daughter,—fairest bride,—
What shall I call thee? Paradise
Has million flowers that smiling rise,
To kiss thy feet, well satisfied.'

Eve's reply:

"Love! *one* shall be our will—and one
Our fate, from the first dawn of day,
When the bright sun begins his way,
To when his weary course is done.
Peace, tenderness, and joy,—a shrine
Sacred to cheerful love,—and praise
To Him, THE LORD of ceaseless days,
Who blended thy fond heart with mine."

The language of Adam, as indicated in the divine word, however, is not so poetic; but it shows a due appreciation, on his part, of the blessing which God had bestowed, and a just conception of the closeness and equality of the relationship which should exist between himself and his companion. "And the rib which the Lord God had taken from man, made he a woman and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." An eminent commentator on the scriptures says, with reference to this text: "*Woman* has been defined by many as compounded of *wo* and *man*, as if called *man's woe* because she tempted him to eat the forbidden fruit; but this is no meaning of the original word, nor could it be intended, as the transgression was not then committed." But the meaning of the word is implied by the declaration of Adam himself. "She shall be called woman, because she was taken out of man." She is an equal of man — created like him — is designed as a companion for him; and, then he adds, "*therefore* shall a man leave his

father and mother, and shall cleave unto his wife, and *they twain shall be one.*"

Thus was the institution of marriage established by God, on the creation of the first human pair. As a devout author has expressed it: "The first blessing God gave to man was society, and that society was marriage, and that marriage was confederate by God himself and hallowed by a blessing."

When we appeal to the teachings of Christ we find him sanctioning the marriage covenant and making it a sacred institution of his religion in the following language: "Have ye not read, that He which made them at the beginning, made them male and female? and said for this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh. Wherefore, they are no more twain, but one. What, therefore, God hath joined together, let not man put asunder."

But, notwithstanding God is the author of the marriage institution, I come to remark,

Secondly: *There are many in community who would have it abolished.*

In all ages have men opposed this institution as they have opposed every blessing which Heaven has given. Notwithstanding it is founded in wisdom and benevolence — is a promoter of virtue and holiness on earth, and the source of the purest joys and sweetest happiness ever experienced by man, there are thousands who would trample its claims under foot, and have it universally disregarded. They contend that it is an institution of tyranny, that the parties are "bound with an iron chain," and that a married life is far more wretched than "the state of single blessedness." This has always been the language of French infidels, and of a large class of other persons attached to various Orders and Associations in Europe and America. We sometimes hear even married persons disclaiming against matrimony. This is shameful, and argues one of three things: 1. Either they have found an inestimable good, but being exceedingly selfish, are unwilling that others should seek and enjoy a like blessing; or, 2. They are corrupt in heart and desire to lead a life of licentiousness, free from all virtuous restraint; or, 3. and what is most likely to be the main cause of complaint, they

have been unwise in the choice of a companion — are "unevenly yoked" — their spirits do not harmonize, and, as a natural consequence, much ill-will and trouble ensue. But even in a case like this, prudence and wisdom would dictate silence, and suggest to the parties the propriety of making "the best of a bad bargain."

It is useless to deny the fact, for every body knows it, that very much wretchedness is ofttimes the result of matrimonial unions. That the parties live in perpetual broils: or, in consequence of inability or misfortune, in perpetual poverty. But what does this prove? Nothing against the institution of marriage, but only that such persons are either naturally very petulant and cross-grained, and can not live in peace with any body whether married or single, or, not being in possession of a business faculty, they lack for the comforts and necessaries of life just as they would if they had remained unmarried.

The marriage institution, like every other good, is often wofully abused. When persons marry for gain or distinction, or in consequence of turbulent and irregular passion — when the parties deceive

each other before marriage concerning position, temper, pecuniary interests, motives, principles, or any thing of the kind, how can it be reasonably expected that perfect confidence, and, therefore, perfect harmony can be the result? But do not lay the cause of any such difficulty at the door of the marriage covenant, for that is not in the fault. Rather attribute it to the baseness of these worldly and deceptive hearts; *there* is where it belongs. Shall we refrain from all God's blessings because they are all abused by somebody? The human system craves food. It is good for us to eat when hunger demands it. But shall we refuse to do so, affirming that eating is *a curse* to the world, because some over-greedy person has choked himself? This man made it a curse to him. There was nobody in the fault but himself, however. He was either very hasty or very careless in preparing and masticating his food.

When parties enter wedlock too hastily, or from the motives which I have enumerated, which are deceptive and impure, they need not expect happiness, for happiness never flows from such a fountain. Purity is the element from whence it is

derived. When individuals are joined in marriage from pure and generous motives ; when their hearts are cemented by a mutual affection and esteem ; when they study the interests and happiness of each other, and are always willing to sacrifice, each to the pleasure of the other ; in such a condition of circumstances, the truest peace, the sweetest enjoyment, are the sure fruits of the matrimonial relations.

"Oh happy they ! the happiest of their kind
Whom gentler stars unite; and in one fate,
Their hearts, their fortunes, and their beings blend."

We are ready to grant, then, that many unhappy matrimonial connections are formed, and much wretchedness experienced in the domestic world. But we will not grant that the institution is, therefore, a curse to society, and should be abolished. Consider a moment what would be the consequences were it abolished. Evils now exist in connection with it. How much sorer ;—how much more deplorable the evils which would be experienced were it annulled ! What would become of society ;—of the domestic relations,—of conjugal purity

and family joys? All can judge. I can conceive of no greater curse than the abolishment of the marriage institution. In the establishment and perpetuity of this institution, I see the hand of divine wisdom and goodness.

To employ the language of a late writer who has bestowed much thought on the subject:—"Marriage is vitally connected with the highest interests of human society. It restrains, purifies, and elevates mankind. It is the greatest preserver of morality and religion; and forms one of the most effective of the influences which prevent the world from being deluged with licentiousness, and every loathsome form of evil. All the comforts of domestic life—the sacred and deathless ties of the family circle—the dear delights—the cherished associations—the hallowed memories of the paternal fireside—spring directly from the marriage state. It is this alone that gives us the home of our childhood, the love, the protection, the wise counsel of parents. It is this that affords the sacred retreat in mature days, where, from the strifes and cares, and bitter disappointments of the busy mart, the husband and the father can retire,

and amid the soothing attentions and the unbought love of wife and children, renew his strength and courage for future struggles. It is this that furnishes the aged patriarch and the venerable matron, with the safe covert, the quiet refuge, the warm snug corner, where they can pass the winter of life surrounded by children and children's children, who delight to rise up and do them reverence and minister to their comforts."*

"Domestic happiness! thou only bliss
Of Paradise that hath survived the fall!
* * * * * * *
Thou art the nurse of virtue; in thine arms
She smiles, appearing as in truth she is,
Heaven-born, and destined to the skies again."

I offer these reflections not because I apprehend those to whom I am speaking are violent opposers of the marriage covenant, but that you may see how intimately it is interwoven with the purity and vitality of society, and how it is the fountain from whence is drawn the purest delights of our being. Where it is disregarded, corruption and degrada-

*Golden Steps for the Young.

tion follow. In France, vast numbers of both sexes live in a state of celibacy; and licentiousness, corruption, illegitimacy, destitution, and premature death are the fruits gathered on every hand. In the city of Paris alone, there are said to be more than twenty thousand females destitute of homes, and thirty thousand illegitimate children maintained principally by charity.*

*Dr. Dick, in his work on the "Improvement of Society," refers to this subject. The condition of morals in Paris, of which he speaks, has not improved since the date to which he refers. He speaks as follows:—"The *state of marriage* in this country since the revolution, is likewise the fertile source of immorality and crime. Marriage is little else than a state of legal concubinage, a mere temporary connection, from which the parties can loose themselves when they please; and women are a species of mercantile commodity. Illicit connections and illegitimate children, especially in Paris, are numerous beyond what is known in any other country. The following statement of the affairs in this city for the year 1803, given by the prefect of police to the grand judge, presents a most revolting idea of the state of public morals:—During this year 409 men and 109 women have committed suicide; 81 men and 69 women were murdered; 644 divorces; 155 murderers executed; 2,836 persons were condemned to

In view of the importance attached to the marriage institution, the Jews were exceedingly strict in their endeavors to preserve it in its purest form. Their laws, at a certain time, absolutely required that every man should form a matrimonial connection. If an individual refused to conform to this natural and reasonable requirement, he was deemed a selfish, ungenerous misanthrope. There are men in society in our day—men who voluntarily choose a state of isolated loneliness—violating the laws of nature, and becoming very sour and dreary as time adds to their wrinkles, and no wife or children are near to smile upon and comfort them;—these men, I was about to say, would grumble most bitterly were they living under the demands of the ancient Jewish code. But their complaints would be uttered with still greater vehemence were they doomed to the restrictions of Lycurgus, the famed

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the galleys and hard labor; 12,076 public women were registered; large sums were levied from these wretched creatures, who were made to pay from 5 to 10 guineas each *monthly*, according to their rank, beauty, or fashion; 1,552 kept mistresses were noted down by the police, and 380 brothels were licensed by the prefect."

wise man and governor of Sparta. Men who had arrived at the age of twenty-five years without forming a matrimonial connection, were regarded by him with a species of contempt;—were not admitted into society as other men, and were even excluded from the public games, which were supported by the government for the amusement of the public generally. Nor was this all. After the death of Lycurgus, the Spartans instituted laws by which bachelors were not only excluded from theaters and other places of public amusement, but were actually punished for a neglect of marriage; this reasonable requirement,—this main duty of life.

Such are the teachings of history, and the requirements of Holy Writ, concerning marriage. Such the blessings which it secures and the evils which it avoids; and such the important place which it holds in society. The man who would treat it lightly, or denounce it, is an enemy of his race. He who would uphold and protect it in its purity, is a friend to society, and a promoter of virtue and happiness. Let the young men present remember this, and govern themselves accordingly.

3. In pursuing this general subject further, I am certain I can do no better than to present you with the testimony of "the great and the good," who have lived in different ages and countries, in support of the sentiments advanced. Philanthropists, divines, statesmen, moralists, and philosophers, have always spoken favorably of the marriage relations. No matter what their own *experience*— whether blissful or otherwise — if men of pure midns, they have invariably, so far as my reading can testify, given utterance to sentiments of high approbation concerning the institution itself, and the duty of all young persons to look forward to it with favor, and bend every energy to enter it with honor. Many of the sayings of these men are amusing as well as instructive. For instance:

A Grecian Philosopher says:—"There are five attributes of God—so there are five great things connected with the being of man. His birth, education, marriage, profession, death. No man has a right to live to himself, or alone. If one man can claim this as a right, so can two or a thousand, or *all*. Then what will the end be of society?"

Luther testified:—"Since God has created wo-

man such as to require of necessity to be near to man, let us ask no more; God is on our side. So let us honor marriage as an honorable and divine institution. This mode of life is the first which it pleased God to ordain,—is that which he has constantly maintained,—is the last which he will glorify over every other. Where were kingdoms and empires when Adam and the patriarchs lived in marriage? out of what other kind of life do all states proceed?

"No one will ever have to repent rising early and marrying young.

"My host of Eisenach said well, when I was a student there, — 'There is no sweeter pleasure upon earth than to be loved by a woman.'

"Oh, how my heart sighed after mine own, when I lay sick to death at Smalkalde! I thought I should never see my wife or little ones; and how agonizing was the thought! Great is the force of the social tie which unites man and wife together."

Dr. Clarke says, in his comments on the teachings of our text:—"We have here the first institution of marriage, and we see in it several particulars worthy of our most serious regard:

"1. God pronounces the state of singleness to be a *bad state;* or, if the reader please, *not a good one:* 'And the Lord God said it is *not good* for man to be alone.' This is GOD'S judgment. Councils, and fathers, and doctors, and synods, have given a different judgment. But on such a subject they are worthy of no attention. The word of God abideth forever.

"2. God made the woman *for* the man, and thus has he shown us that every son of Adam should be united to a daughter of Eve to the end of the world.

"3. God made the woman *out* of the man, to intimate that the closest union, and the most affectionate attachment, should subsist in the matrimonial connection, so that the man should ever consider and treat the woman as part of himself. And as no one ever hated himself—his own flesh, but nourishes and supports it, so should a man deal with his wife; and, on the other hand, the woman should consider that the man was not made *for her*, but that she was made *for the man*, and derived under God her being from him; therefore, the wife should see that she reverence her husband, and honoreth him and doth him good."

He then adds :—"How happy must such a state be, where God's institution is properly regarded, where the parties are married, as the Apostle expresses it, 'in the Lord;' where each, by the acts of the tenderest kindness, lives only to prevent the wishes and contribute in every possible way to the comfort and happiness of the other. Where there is no acrimony or discord—but where all is harmony—the harmony of LOVE."

In comparing the blessings of a single life with those of marriage, he says :—"The single man is an atom in society; the married man is a small community in himself. The former is the center of his own existence, and lives for himself alone. The latter is diffused abroad, makes a more important part of the body social, and provides both for its support and continuance. The single man lives for, and does good, to himself only; the married man lives both for himself and the public. Both the State and the Church of Christ depend on the married man. Neither the world nor the Church is under the least obligations to the unmarried, who, continuing in their celibacy, live

comparatively a useless life, and die as they should, unregretted."

"But while I contend for the superior excellence of the marriage state," he continues, "I am no apologist for indiscriminate marriages. No; many of them are criminal in the highest degree. Instead of consulting common sense and propriety, childish affections, brutish passions, or the love of money, are the motives on which many of them have been contracted. Such marriages are miserable, must be so, and should not be otherwise: and superficial people, looking at these, form an estimate of the state itself; and then indulge themselves in exclaiming against an ordinance of God, either perverted by themselves, or the equally foolish persons who are the subject of their animadversions. That the genuine Christian can never be so useful in any state as that of marriage, I am fully convinced; but *to be happy*, the marriage must be '*in the Lord*'—that is, *in* LOVE."

In justice to my own feelings, I can not permit this quotation to go without saying that I think some of its reflections rather severe on those who

are so unfortunate as to pass a whole life in celibacy. These reflections are not strictly true, either. Many of this class do not "live for, and do good, to themselves *alone.*" They live for, and provide for, and do good to others;—parents, brothers, sisters, and friends. And when such die, they die regretted; not by wife and children, it is true, but by other near and dear friends.

The Dr. makes no distinctions. He condemns "old bachelors" and "old maids," as they are vulgarly called, "without respect of persons," as anomalies, and a commodity utterly useless. But this goes beyond truth and should be set down as slander. My intercourse with society prompts me to say that some of the most generous hearted, useful, (useful in *their* sphere,) affectionate, sympathizing persons I have ever known, have been of these same "much abused" classes. Many of them possess all the qualities of the good husband or the good wife; being intelligent, capable, industrious and of good moral and Christian habits. Such persons *should* be heads of families. Their days are passing like a shadow. They stand

"alone." "It is not good that the man should be alone."

Dr. Clark is not the only great man who has uttered slanderous things against the classes of which I am speaking. Dr. Franklin once made a comparison, when speaking of unmarried men, that at least was *disrespectful*. "A man without a wife," he said, "was like one-half of a pair of shears, which could neither be used as a knife nor for shears; but would possibly answer to scrape an old trencher." This odd opinion of so great a man, produces levity. I have introduced it not for this purpose, but simply to show how prone doctors are to treat certain persons, as worthy as themselves, with derision. When this comparison was made Franklin was a bachelor, and, therefore, occupied the position of "one-half of a pair of shears."

Jeremy Taylor, an eccentric English divine, bears witness as follows: "Marriage is a school and exercise of virtue; and though marriage hath cares, yet the single life hath desires which are more troublesome and more dangerous, and

often end in sin, while the cares are but instances of duty and exercises of piety; and, therefore, if single life hath more privacy of devotion, yet marriage hath more necessities and more variety of it, and is an exercise of more graces. Here kindness is spread abroad, and love is united and made firm as a center.

"Marriage is the mother of the world, and preserves kingdoms and fills cities and churches. Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone and is confined, and at last dies in singleness; but marriage, like the useful bee, builds a house and gathers sweetness from every flower—labors and unites into societies—sends out colonies and fills the world with delicacies.

"It has its labors of love, its sweets of friendship, the blessings of society and the union of hands and hearts. It has in it less of beauty and more of safety than a single life. It is more merry and yet more sad; it is fuller of joys and yet fuller of sorrows. It lies under burdens, but it is supported by all the strength of love and

charity, and these very burdens are delightful to be borne."

Such are the views of the great and good concerning the subject under consideration. They correspond with the Divine Word. Let all who would be useful, happy, prosperous and honored, journey toward the land of wedlock, and when circumstances are favorable, take some partner by the hand, enter its precincts, and with an abiding confidence and pure desire, "settle down" in the midst of its springing delights, there to enjoy the sweets and taste the bitter that may mingle in your cup of experience.

LECTURE II.

IMPORTANCE OF RIGHT VIEWS OF MARRIAGE—ADVANTAGES AND DISADVANTAGES OF EARLY MARRIAGES.

"Rejoice with the wife of thy youth." PROV. v: 18.

THIS is a divine injunction—wise and salutary in its requisition. Be glad—happy—joyful with the wife of thy youth. Not with one who is not a wife—or with the wife of thy neighbor, but with *thy* wife. From the character of a previous lecture you may have supposed I was endeavoring to *reconcile* the young with the idea of matrimony. Not so: this is not necessary. But it *is* necessary that they entertain right views and cherish honorable and virtuous resolutions with reference to marriage and the marriage relations. You have a desire for happiness. This is natural. All seek it; but many look in the wrong direction. "Virtue is an angel; but she is a blind one, and must ask of knowledge to show her the pathway

that leads to her goal." A knowledge of what to select and how to pursue, is as necessary as virtue herself. What I would do in calling your attention to a consideration of the leading subject of these lectures is, to exalt your views of the marriage covenant;—to have you regard it as a gift from the divine goodness—wise in its nature, and salutary and blessed in all its requirements.

In youth, and when youth is ripening into maturity, the mind should be properly instructed and the heart impressed with the nature and demands of this most important question. There is speculation enough, in the ranks of young ladies and gentlemen, on the subject; and enough of talk and frolic and romance; but not enough of the right kind of knowledge; and the result is, too many trifle with the claims of matrimony—regard it as a joke, and approach it, not with virtuous aims, and honorable and noble resolves, but with base designs and low selfish motives. Were I speaking to parents, I would say, each son or daughter should be educated at home, not in the process of making matrimonial advances, but in the true nature of marriage and the foundation

upon which domestic happiness is based. Too generally the wrong course is pursued by the heads of families in their treatment of this subject. The parents either remain silent, never offering a word of instruction or advice, or, when they learn a son or daughter has thoughts of matrimony, they ridicule it—sneer at it—especially if the poor victim of their sport is deemed too young "to think of *such* things." No matter how delighted they may be at heart with the matrimonial prospects of the child, they treat the subject in a tone and manner so foreign from what is really required of them as parents, and so adverse to the feelings of the party most interested, that a sense of shame is experienced, and a want of confidence engendered in the bosom of the son or daughter toward the parent.

This is unwise, injudicious, wrong. The truth is, young persons *will* think about such things, and *act* with reference to them. It is proper they should, for God himself has made marriage honorable among all men, and all women likewise. What we should strive to do is, to induce them to think and act wisely and honorably.

Do you say "they will think as they please and act as they please, and that all instruction concerning this subject is lost upon them?" I reply, so you might say with reference to the education of the child in good morals—principles of virtue, of science—in the secrets of trade, or any important thing in which the young are more or less interested. They *will* do as they please—it is therefore useless for the parent to offer a word of exhortation or counsel.

"But," you say again, "marriage presents a different aspect; and the circumstances which lead to it, and the customs which control it, can not be regulated by rules and by the enforcement of principles, as other things are regulated."

But permit me to reply, I deem this a mistake. All our ideas of marriage and the nature of the marriage relations, are the very offspring of the society in which we are educated, and correspond with the sentiments of those from whom we derive our impressions. Every community is under the influence of its own customs. The Turk is educated in the belief that it is morally right to marry one wife, a score, or a hundred. In Persia

the number of a man's wives is large or small according to the length of his purse. He usually keeps as many as he can purchase and maintain. "Why, this is strange, indeed," says some young lady present, "and very odd, that a man should *purchase* his wife." But permit me to remind you, my hearer, that whether it is "strange" and "odd" depends on *where* and *how* we are educated. If you had been born and reared in some one of the gaudy palaces of Turkey or China, and had been taught by your parents, priests and friends that justice and propriety demanded the purchase of the wife—that a man who would not buy a wife was not entitled to one, the custom would appear reasonable enough, and it would be nothing unnatural if the question concerning your own market value were a question of interest with you. In Babylon, there once existed a yearly custom that was peculiar. "In every district, three men, respectable for their virtue, were chosen to conduct all the marriageable girls to the public assembly. Here they were put up at auction by the public crier, while the magistrate presided over the sales. The most

beautiful were sold first, and the rich contended eagerly for the choice. The most ugly and deformed girl was sold next in succession to the handsomest, and assigned to any person who would take her for the least sum of money. The price given for the beautiful was divided into dowries for the homely." My hearers can all see what custom will do in molding our thoughts and principles. In some eastern countries the bride and bridegroom do not see each other till the day fixed for the nuptials. This is according to the rules of propriety with the people in those countries; but with us the custom would be anything but agreeable. The aborigines of New Holland are exceedingly ignorant and barbarous. They live in dens, rocks and caves, and exist on fish, roots and kangaroos. The historian says their courtship and marriage are brief, consisting in knocking down the intended bride and dragging her away, bleeding, to the woods.

Do you not perceive, then, that the ideas of propriety concerning marriage, as in other things, harmonize with the practices and principles which regulate the society in which they prevail? In

most Christian countries a better and more rational state of things exist than I have described. But why? All can answer. It is owing to a better *education*, and not to a better *nature*. It is for this better education that I contend. Our nature is good enough. We want instruction. The young need to be led in the right way. They are *willing* to be led. How many go wrong for the reason that erroneous principles are impressed on their young minds. In some neighborhoods, nearly every young man will hold the institution of marriage in derision, and trifle with the holiest feelings and purest affections of the other sex. They mingle in their society with sunny smiles and flattering words, while deceptive thoughts and unholy motives occupy their hearts. By solemn protestations of sincerity and love, they steal away the affections of the confiding. For years will they practice this species of villainy, and even boast to each other, in a hellish glee, of their success. How much disappointment and wretchedness have been the bitter fruits! Now, why does this condition of things exist in one neighborhood more than another? I will answer again:—because of the

difference of opinions in which different communities are educated. Hence, it is true, that instruction with the young concerning this subject, is not "lost on them." The parent, the teacher, the minister, each can and should store the mind with proper views, and seek to give it a right bias. I desire to lend my aid, feeble though it may be, in this work. Let no young man think that he can trifle with the marriage institution, and still expect honor and prosperity. But let all regard it as a thing sacred, yet within the province of all, and the marriage state to be desired by all. Let the youth of both sexes look forward to it with the expectation of entering it at a proper time, and with motives of sincerity and honor. And with this high resolve in view, let them prepare themselves for this new condition, that happiness and prosperity may attend them. Young men should not rest if they have no calling or profession, especially if they are destitute of procuring means of support. Without business or means, how can a family be maintained. Idleness will never purchase bread. The indolent young man should, therefore, entertain no thoughts of matrimony;—

he is not prepared for such a condition. But if he has the soul of a man in him—if he possesses a desire for the highest human enjoyment,—if he experiences an aspiration to fill the place which God designed man to fill on earth, he will turn his energies in pursuit of some honorable employment, that he may possess himself of the necessary means and qualifications to become the head of a family, and "rejoice with the wife of his youth." The wife of *his youth*. He can hardly comply with this requisition if he spends all his best days in *a state of celibacy*.

And here comes up a question which I design to make the leading theme of this lecture, namely, that which *involves the propriety and impropriety of early marriages*—a question of no small moment with all classes—especially with the young. Much has been said and written on this subject, and many opinions prevail respecting it. Some parents are violently opposed to early marriages, and entertain the idea that if their son or daughter should enter the marriage relations before middle age,—till a *safe* investment is secured in business, and every provision is made for *independent* do-

mestic comfort, destruction would be certain. So think some bachelors. They are "not ready yet; not in a situation to take care of a wife and family; are not sufficiently wealthy; have no cage for the bird; opportunity enough yet:"—and so they spend the "spring-time of life" in singleness, expecting when summer comes to be "ready;" but often summer passes, and autumn and winter come and their expectations end in ——— *disappointment.*

It is necessary that right views be entertained on *this* subject. I will, therefore, proceed to mention, first: the sentiments of wise and good men concerning it, and then present some of the *advantages and disadvantages of early marriages.*

Now, the time in a person's life when he can enter the matrimonial state with propriety, must of necessity, depend on circumstances. Some minds are more matured at the age of twenty, than others at thirty. Then there is a difference in the physical developments of individuals, as well as in their situation and means of providing for a family. Still, we can speak of a general rule; and as a general rule, all philanthropists,

moralists, and philosophers, so far as my reading can testify, have advocated early marriages.

But, asks the hearer, "what are we to understand by early marriages? The Jews," say you, "often marry when the parties are but twelve or fourteen years of age. In some countries little infants are joined in wedlock to secure some family estate; and in our own communities it sometimes happens that a lad of fifteen will become wedded to a child of thirteen. Are *these* the connections to which the speaker alludes?" No. All such marriages are injudicious. Matrimony is a connection which must be sanctioned by both the *judgment* and the *heart* of the parties most interested. Those who are incompetent to think and act for themselves, or who are compelled to marry against their own desires, are bound with "a rope of sand." I mean by early marriages what the wise man meant when he gave the injunction—"Rejoice with the wife of thy youth." Here no particular year is defined; but a *stage* of life is mentioned—not middle age, or old age, but youth—a portion of one's existence which connects childhood with stern manhood. It is not the child who is fit for the

marriage relations; but when youth is ripening into maturity, and the individual is judged both by law and the parents, to be capable of thinking and deciding for himself on other subjects, he is, or should be, capable of deciding upon this. To employ the language of another:—"The time fixed upon for the man, is twenty-one; then he throws off parental restraint and the fetters of his minorship, and becomes his own man, subject to his own desires and judgment. The period allotted for the freedom of the female is eighteen. At these respective ages, both are, in the eye of the civil and domestic law, competent to manage their own concerns, without the interference of an earthly guardian. And, if they have been properly educated, they can decide on the subject of matrimony at that age, as well as they can upon any other subject which may claim their attention. It has claimed their thoughts already, and if their parents and guardians have not given them some instructions with regard to the choice of a companion for life, they have been strangely remiss in their duty. The education of their child is not completed, and if he acts injudiciously upon this

point, the parents may, to a very great extent, charge the blame to themselves."

Those marriages which are consummated within four years after the parties have passed their minority, are early marriages. Good men and wise have advocated such connections.

Solomon was a wise man. From all that we can gather from his writings, he advocated early marriages — marriage in the spring-time of life — or rather he spoke of it as a thing in harmony with nature and to be expected. Our text was addressed to his own son. "My son, attend unto my wisdom and bow thine ear unto my understanding." He gives a *reason* for this exhortation, which I will mention in its proper place; and he assures his son that the instruction which he gave he had received from his father. "I was my father's son—tender and only beloved in the sight of my mother. He taught me, let thine heart retain my words: keep my commandments and live."

David, then, had enforced the principles which Solomon advocated. We learn this from various portions of his writings. In one of his Psalms,

he describes the man who loves and fears God — who is wise in youth and attends to all the requisitions of religion; and he says of him that he shall prosper in all things—shall be saved from the snares of the adversary—happy in the marriage relations, beholding his children and children's children, and peace upon Israel.

In the preceding lecture, I adduced testimony of several distinguished persons, who have written much on the subject of matrimony, advocating the wisdom and claims of the institution. The same persons speak in favor of early marriages.

Dr. Clark says—"*Youth* is the time for marriage. I do not mean *infancy* or a comparative *childhood*, in which several fools join in marriage who are scarcely fit to leave the *nursery* or the *school*. Such couples generally disagree; they can not bear the *boyish* and *girlish* petulancies and caprices of each other—but those who are sufficiently old to know what they are about and upon whom they are bestowing their affections."

Dr. Franklin neglected to marry till he was somewhat advanced—a circumstance which he always regretted. To a young man who requested

his opinion upon the subject of marrying early, he compared the matrimonial life to the working day of a housewife, and said, "It is best for people to marry when they are young—then they will do the work in the forenoon, and have an afternoon to themselves; those who marry late in life have the work about all day, and have no time to themselves. Therefore, my young friend, get married early—do n't delay too long."

In "Burton's Anatomy of Melancholy" there are twelve reasons in support of marriage, of which the first six favor early marriages. They are as follows:

"1. Hast thou means? Thou hast one to keep and increase it.

"2. Hast none? Thou hast one to help to get it.

"3. Art in prosperity? Thine happiness is doubled.

"4. Art in adversity? She' ll comfort, assist, bear a part of thy burden, to make it more tolerable.

"5. Art at home? She'll drive away melancholy.

"6. Art abroad? She looks after thee going from home, wishes for thee in thine absence, and joyfully welcomes thy return."

Dr. Alcott, author of the "Young Man's Guide" and several other useful works for the young—a man of experience and investigation, speaks as follows on this subject: "I can truly say, indeed, that every thing considered, early marriage does appear to me highly desirable; and it would require stronger arguments than any which I have yet seen adduced, even by some of our political economists, to make me surrender this opinion."

We have not room to multiply quotations. These must suffice for our present purpose. We will now further consider the subject by noticing more at length such of the advantages and disadvantages of early marriage as our limits will permit.

1. *Early marriage secures an early, wholesome discipline.*

No unmarried person is fully educated. He has had no experience in the most useful of all schools. He is confined to himself—a mere frag-

ment—solitary and selfish, and can not feel that sympathy for the great world of humanity which is experienced by the man who is connected "with a family as its head." When he becomes a husband and father he has an interest in common with others; there is a link which binds him to his race, and his thoughts and energies are employed for the good of society. Sickness in his family—affliction—disappointments—labor to support the objects of his affection—all are the means of a wholesome discipline. The need of schools, the blessings of religion, the institution of the Sabbath, the importance of laboring for the improvement of society, are realized by the husband and father, the wife and mother, with an interest which is never felt by persons in single life. This discipline is necessary to usefulness. It may be regarded by some who have no experience, as a burden; but, as Jeremy Taylor has it, "the burden is supported by all the strength of love and charity, and after all, is delightful to be borne."

A recent distinguished writer says on this subject—"No man or woman is, as a general rule,

fully prepared for the humblest sphere of action on earth without the advantages which are peculiar to the institution of marriage. Parents—teachers—what are they? Their labors are indeed of infinite value, in themselves considered; but it is only in a state of matrimony—it is only where we are called to the discharge of those multiplied duties which are involved in the endearing relations of husband, wife, parent and guardian, that our characters are fully tested and established." He further says—"For one open-hearted, *liberal* old bachelor, you will find ten who are parsimonious, avaricious, cold-hearted, and too often destitute of those sympathies for their fellow beings which the married life has a tendency to elicit and perpetuate."

2. *Matrimonial connections formed early are generally the most happy.*

Then the parties act from *affection* and not from *calculation.* Calculations are liable to fail; but sincere affection will endure; and this is indispensable to lasting connubial enjoyment. Milton says that "love in marriage can not live and subsist unless it be mutual; and where love can not

be, there can be left of wedlock nothing but the empty husk of an outside matrimony, as undelightful and unpleasing to God as any other kind of hypocrisy."

"But happy they, the happiest of their kind,
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.
* * * What is the world to them—
Its pomp, its pleasure, and its nonsense all?
Who in each other clasp whatever fair
High fancy forms, and lavish hearts can wish;
Something than beauty dearer, should they look
Or on the mind, or mind-illumined face;
Truth, goodness, honor, harmony and love,
The richest bounty of indulgent Heaven."

Youthful affection is pure and not selfish—willing to sacrifice, labor and suffer for the object of its devotions. Hence God makes it a figure to illustrate his affection for his people: "As a young man marrieth a maiden, so have I loved thee." As youth are united in matrimony under the influence of a pure, sincere affection—an affection which is not engendered by a love of gain, high position, or any secular interest, "so

have I loved thee," with a true and constant affection.

When men remain in celibacy till youth and all its traces have fled, and they have become hardened and selfish by intercourse with a hardened and selfish world, then it is natural that *every thing* should be done by calculation. When they think of matrimony, "loss and gain" comes in and contends for a voice in the *transaction*.—Houses, lands, mortgages, bank and railroad stocks—money at interest, are considered; and never "love in a cottage"—which love, poverty and disappointment can never destroy.

* * * "Love is indestructible;
Its holy flame forever burneth;
From Heaven it came, to Heaven returneth."

But "riches take wings;" and then where is the peace, the confidence, the joy which should ever form the golden links of a matrimonial union? They are broken. Hearts are sundered—and sometimes hard words—criminations and recriminations are the fruits.

Dr. Johnson describes the situation of a bache-

lor who married for selfish ends, in the following truthful manner. He calls the man Prudentius—represents him in search of a *rich* wife, and says :

"Full of these reflections, he threw his eyes about him, not in search of beauty or elegance, dignity or understanding, but of *a woman with ten thousand pounds.* Such a woman, in a wealthy part of the kingdom, it was not very difficult to find ; and by artful management with her father, whose ambition it was to make his daughter a gentlewoman, my friend got her, as he boasted to us, in confidence, two days after his marriage, for a settlement of seventy-three pounds a year less than her fortune might have claimed, and less than he would himself have given, if the fools had been but wise enough to delay the bargain. Thus at once delighted in the superiority of his parts, and the augmentation of his fortune, he carried Furia (his spouse) to his own house, *in which he never afterward enjoyed one hour of happiness!* Prudentius ventured to insure a ship at a very unreasonable price, but happening to lose his money, was so troubled with the clamors of his wife, that he never durst

try a second experiment. He has now groveled seven and forty years under Furia's direction, who never once mentioned him, since his bad luck, by any other name than that of the *insurer.*"

3. *Early marriage has a direct tendency to produce correct, virtuous habits.*

Young men, and I will add, young women are sometimes wild, volatile, given to frivolity, and possessing an inordinate love for amusement. Much of their time is spent in balls, theaters, riding and gadding. If they continue for a length of time in these practices, they are apt to contract habits more deleterious. Marriage changes the current of their thoughts—places their affections on things more substantial, and, in a manner, *forces* them to act with a different impulse, and for a different purpose. The bachelor has "*nothing particular*" to employ his evening hours and leisure moments. He is ready to attend the invitation of a "chum"—a business comrade, or a bar-room loafer, to roam around town in quest of pleasure. Not so with the young man who has taken to himself a "help-meet." He now has a home: if his wife is kind,

affectionate and lovely, he has a charming home; and he feels that he must forsake his old associates—and even father and mother, and cleave unto his wife. She will make him happy *in his home*—no matter how humble:

"Domestic love! not in proud palace halls
Is often seen thy beauty to abide:
Thy dwelling is in lowly cottage walls,
That in the thickets of the woodbine hide."

Many a young man whose habits were fast tending to immorality, has been saved from utter ruin by the influence—the kind admonitions—the faithful counsel of a loving wife. Every young person is aware of the character of this kind of influence. He expects to be benefited by entering the marriage relations—to become more sedate, thoughtful and virtuous. Hence the saying, so common: "I must get married and sow my wild oats." Till this is done, he has but little character—the public do not confide in him—he is simply a man about town—having no home that *is* a home; and in fact, as the wife is the "better half," he is not half a man. Thus do early marriages have a direct tendency to produce correct,

virtuous habits, and afford permanency of character to the individual who enters it and contracts a love for home. "This love, fondly and strongly cherished, not only saves from a thousand evil habits and vices, but, like the diviner's rod, leads to numerous mines of pleasure which would otherwise have been unknown. Let me understand that a man loves his home—his family—takes pleasure in the society of his wife and children, and prizes all his domestic ties, and in the great majority of cases I will warrant him to possess the other virtues essential to a good man's character: I will warrant him, as a general rule, to be honest, temperate, industrious, economical—a lover of his country, of his country's government and institutions, and interested in all measures that have the public welfare for their object. These are the natural fruits and influences of domestic love." * I told you when I began this lecture, that the injunction "rejoice with the wife of thy youth," is both wise and salutary. Do you not see the truth of this declaration?

* Austin's Voice to the Married.

4. Another advantage of early marriage, intimately connected with the foregoing is, *it tends to prevent vice and profligacy.*

This is seen in the context, where David speaks to his own son and warns him of the terrible consequences of a dissolute life, exhorting him, in the language of our text, to contract a love for his own home, and "rejoice with the wife of his youth." "The lips of a strange woman," one that is not thine own, "drop as a honeycomb, and her mouth is smoother than oil; but her end is bitter as wormwood — sharp as a two-edged sword. Her feet go down to death, her steps take hold on hell. Hear me now, therefore, O! ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house, lest thou give thy honor unto others, and thou mourn at the last, when thy flesh and thy body are consumed." How brief, and yet how full is this description of the character, the influence and the end of the profligate female and the debauchee. What anxiety is manifested on the part of the wise man for the purity of the young, and how

perfectly natural, and how salutary his instructions! Marriage tends to prevent profligacy. This was exhibited in a preceding lecture. Behold the licentiousness of France! Would such a state of things exist in that country if the laws of God with regard to the marriage institution were properly obeyed? Who are the profligate men of our country—our cities? Are they such as were married when young?—who have reared families, and whose affections have naturally clustered around their own fireside? Married men may have been drawn into the vortex of destruction, it is true; but not often. The frequenters of bar-rooms, gambling saloons and brothels, nine out of ten, are unmarried profligates, or those who were corrupted during a protracted celibacy. While, on the other hand, by a careful investigation, you will find a large majority of the most pure and exemplary men, to be those who were married young.

I have spoken plainly, and the subject demands it. God has spoken plainly by the mouth of his inspired servants on the same subject. There is much profligacy in the world, not because of the

innate depravity of our nature, but because men are *not properly instructed.* Wrong views and pernicious sentiments prevail. The young are deceived—deceived by lying, unprincipled men and strange women. Unless protected by the shield of parental love, and guided by its hand, they are not unfrequently drawn into the company of the dissolute, and by degrees enticed from the fair paths of virtue. By such companions they are led into scenes of vice and dissipation; and by words that are smoother than oil, dropping like honey from the comb, are made to believe that they are in the ways of pleasure, where are to be plucked only beautiful flowers and luscious fruit. They pass on step by step, till their feet take hold on hell. Now they awake from their stupor—all covered with the sores of profligacy—and mourn that their flesh and their body are consumed;—saying, "how have I been deceived:" or, "how have I hated instruction and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to the wise that instructed me."

Young men who have not yet entered the matrimonial state, permit me to say, if you would

pass your days in happiness and be respected and beloved, listen not to the voice of sinful man, but to the teachings of divine wisdom. God has given you good counsel. "The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple: The commandment of the Lord is pure, enlightening the eyes." Hearken to the voice of God, and your soul shall live. Cultivate a pure affection for your parents, your brothers and sisters, and virtuous friends. Think much of home,—let it be sacred in your eyes,—and do all in your power to render it a place of delights. Entertain just views of marriage, and bend all your energies to enter its relations with honor, as soon as circumstances will warrant so important a step. Rest assured that a kind, judicious, economical, affectionate companion, will assist you in bearing the burdens of life, save you from many temptations, restrain you in the pursuit of wrong, and make you happy and blessed. You will have something for which to live and labor; and while the single man is roaming abroad in quest of happiness, you will be blest with a sacred and quiet retreat, free from the

snares of the world, "rejoicing with the wife of your youth."

5. One more advantage of early marriages is all my limits will permit me to mention, and that is: *The dispositions of young persons are more yielding than those more advanced in years; and, therefore, the parties are less liable to experience discord.*

I am aware that some young persons are set and willful; and also that some old persons are pliable and yielding: but this is not general. Those who defer marriage till *noon*, usually have their own opinions of "matters and things," and are pretty stiff and inflexible. Established habits are hard to be broken. The sentiments and dignity, as well as the customs of these folks, must be properly respected. The mind of the husband is fixed to a principle; the mind of the wife is fixed to a principle, also; but what is unfortunate, one principle is a contradiction of the other. What is to be done? The husband puts down his stake, and will not yield. The wife follows his example. Both are inflexible. There is a quarrel; and a quarrel between *such* persons is no mincing affair.

Angry and determined looks do not pass away in a moment, like a scud from the face of the sun. They remain; and sometimes wretchedness and disunion are the consequences.

When young, the parties are readily familiarized with each other's sentiments and habits, and yield to each other's whims and caprices—not permitting a slight difference to oppose a serious barrier to their happiness, or even *mar* their enjoyment. In short, their affections, feelings, sympathies, thoughts, and ideas, blend by a sort of natural impulse or affinity, which is indispensable to true tranquillity in the matrimonial relations. Clouds will sometimes come, it is true, and tears may fall, but like April clouds and rain drops, they will glisten in the sunshine and soon disappear, when all comes out bright and lovely again.

But the hearer says there is another view of this picture, and thinks it time for the speaker to be looking after the *disadvantages* of early marriages. We will now briefly examine this other side of the subject, presenting a few of the most prominent objections to the sentiments advanced in this lecture. And,—

1. *The young man who has just acquired his freedom, has nothing with which to begin the world; if he marries he labors under disadvantages.*

But he should not be married when he "has just acquired his freedom," unless he has the means for present emergency, or is well-established in business. If he is a young man of good principles and habits, and has a good trade or settled occupation, he need not wait, however, as some do, till the spring and summer of life have fled, *to prepare* for marriage. Some think they must be in possession of a "large, elegant house," elegantly furnished, on an elegant street, and able to retain half a dozen servants, before they are "in circumstances" to be joined in wedlock. Poor fools! What do a "young couple" want of all this? How large a portion of said house can they really occupy? They should be able to wait on themselves. If I were in possession of millions, I would not assist my child to begin life in a manner so foolish and suicidal. Young people had better commence at the bottom of the ladder and go up. If they begin at the top they must go down. Rich men's children almost always end their days in poverty:

they go down. Their fathers began with nothing and ascended. The wealthy of this city and our country, commenced in small shops and log-houses, or a single room. A gentleman farmer of this vicinity informed me a short time since, that twenty years ago he was not in possession of money to the amount of ten dollars. He had a good physical constitution, however, a strong hand and stout heart, and the worked with a will. He married a girl, not for her money, but because he loved her and she loved him, and *because she was as poor as himself.*" There was a natural sympathy between them, and a mutual desire to advance. They lived in peace, have abundantly prospered, are blessed with a family of lovely and dutiful children, and as pleasant a home as mortal need ask.

Do not let the young, then, wait to get *rich* before they are married. Let them begin in humility, and mutually aid each other and sympathize with each other in the journey of life. This will unite their hearts more strongly together. Grant Thorburn says. "When Mary and I were married we were young, and had nothing to be

married with; but Mary was delicate, and I thought I could take care of her best. I knew I had a strong arm and brave heart to depend on.

"We rented a chamber and went to housekeeping. We got together a little furniture,—a table, bedstead, dishes, but our money failed us before we bought the *chairs.* I told Mary she must turn up a tub for a seat, for I could not run in debt; no, no! It was not long before our rich neighbor, Mrs. M., found us out, and kindly enough she supplied us with half a dozen chairs, which added greatly to our store. They were old ones to be sure, but answered just as well for us. I shall never forget the new face those chairs put upon our new quarters. They never looked just right before." And what more? He was prosperous. Would not run in debt, and became rich. He says: "The tables have turned with Mrs. M. and me. Now, she has become a poor widow: but she shall never want while I have any thing, *never!* I shall never forget those old chairs."

2. *It costs something to maintain a wife: hence the man who marries young is cramped in his efforts for riches and prosperity.*

But permit me to say in reply to this declaration: 1. We should not live for the accumulation of riches alone; but for virtue, usefulness and happiness. 2. That though it costs something to maintain a wife, it is quite as expensive maintaining the calls of pleasure and extravagance to which the life of a bachelor is always exposed; and, 3. Whether the man who marries young is cramped in his efforts for riches and honor by this appendage, depends very much on the *character* of the woman to whom he unites his destiny. If she is a poor, fawning, do-nothing, extravagant simpleton, fit only to read novels, gad, dress, act the lady and have the sulks, then farewell to all hope of prosperity and honor. The young man is doomed; and the parents of the unfortunate creature he has married, have a great sin for which to answer, in the education of their child. But if the woman he has taken for his wife is sensible, economical, industrious, sympathizing and affectionate, I have no hesitation in saying—for *facts* will support the assertion—that with her assistance and counsel, the young man will progress more rapidly in the way of pros-

perity and honor than he can possibly by remaining single. Why, some women, by their individual efforts, will maintain self, husband and family. It is almost invariably the case that the young married man lays up more money than the single man. The single man, having nothing to directly arouse his energies, or cause him to curtail his expenses, is naturally more indolent and more extravagant. The married man feels that he has a family—that he must put forth all his efforts—that he must economize in his clothing and style of living. His wife, if such as I have described—a "help-meet" indeed—realizes their situation, encourages his good endeavors, strives with him, and thus, by their mutual endeavors, they overcome all difficulties and pass easily up the hill of prosperity. An individual who at his death had acquired no inconsiderable fame as an author, both in England and America, left this legacy behind him: "I am sure that every one will say, without any hesitation, that a fourth part of the labors I have performed, never would have been performed, *if I had not been a married man!*" Speaking of his family he

remarks: "They sharpened my industry—they spurred me on: a very large portion of my nearly a hundred volumes *may fairly be ascribed to the wife and children.*"

3. *Early marriage prevents one from traveling abroad and becoming acquainted with the customs and interests of the world. It ties a man to a particular spot.*

But this disadvantage is felt but seldom, for the reason, that comparatively few have the means to travel abroad; and those who have the means, should first marry, that *wives* may enjoy the advantages and experience the pleasures of travel as well as *husbands*. Again, there are certain young men, of roving dispositions, who gain nothing by visiting foreign countries, but lose much. They spend years in travel, and return at last with broken-down constitutions, wasted energies, evil habits, penniless, and unfit for the duties and cares of a family. It is better for *such* men to be "tied to a particular spot." A union with some lovely girl, in the beginning of life, would prove a greater blessing to them than all other things. But,—

4. The most serious objection of a popular kind to early marriage, *arises from the difficulty of supporting a family.* A recent writer * of acknowledged repute, when speaking on this subject, says: "This is certainly a question of great importance: for nothing is more painful than to see large families, whose parents, whether young or more advanced, have not the means of educating them properly. It is also not a little painful to find instances of poverty so extreme that there is absolute suffering, for want of food and clothing."

He then takes up the question of the comparative ability of the two classes to maintain a family, viz: the young in married life and the more advanced, and says: "*This* question must be determined by *facts.* And it would be greatly aiding the cause of humanity if extensive comparisons were made between the pecuniary condition of those who marry young and those who defer the subject to a later period. But from my own limited observation, I am fully of opinion that the result of the comparison would *be greatly in*

* Author of "The Young Man's Guide."

favor of early marriages. Should this prove to be true, the position which I have assumed is, I think, established; for it appears to me that no other argument for delay has any claim to our notice."

Thus have I spoken of the importance of right views of marriage with the young, and presented some of the most prominent advantages and disadvantages of early marriage. I would have my hearers carefully consider the subject and act wisely, that you may enjoy the inestimable blessing of domestic peace and love.

LECTURE III.

HINTS IN THE CHOICE OF A COMPANION.

"Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord. PROV. XVIII: 22.

IN my lecture on "Marriage and its Blessings," I told you that an ancient philosopher reckoned marriage the *third* of *five* principal things in one's existence. These five things are birth, education, marriage, vocation, death. He places marriage before profession or vocation, for the reason that it involves more items of human happiness or misery. A man educates himself, not for a day or a year, but for life. So he marries for life; but if his profession or employment is displeasing, he can change it. He is not bound, either by custom or law, to follow the profession in which he is educated, or the business in which he is engaged to the end of life's journey. But when he selects a companion and leads her to the marriage altar,

it is with the express understanding that the union thus formed, is one which death alone is to sever. The two join hands in *wedlock*, and by this act mutually say to the world—"our hands shall be locked" (virtually,) "and our hearts cemented during all life's pilgrimage. Our affections and interests are not to be separated. Come weal or woe—prosperity or adversity—sickness or health—living in whatever climate, or under whatever form of government, we will walk the journey of our existence 'hand in hand together.'"

It is this consideration, together with the intimacy of the marriage relation, and the many streams of happiness or misery that flow out from it, which renders it so important. It was this consideration, and a knowledge of these facts, which caused me to express so warmly in a previous lecture, my sentiments with reference to the education of all young persons in right views of marriage and the marriage relations, that they might the more fully understand the true source of domestic happiness, and be the better prepared to act judiciously in the choice of a companion.

All depends on this. Let a person enter blind-

fold into the matrimonial relations, without due reflection and the exercise of a proper judgment, and the connection may prove one of perpetual misfortnne, wrangling and bitterness.

If a young man is about choosing a profession, or entering an employment where he is to remain for a series of years; or if he is soliciting a partner in business, with whom he is to form a close intimacy in all matters of pecuniary interest, and to whom he is to intrust those interests, he is perfectly aware of the importance of acting understandingly, and with a proper judgment. If he rushes implicitly into trade, having no knowledge of its nature or demands,—or if he engages in speculations with a stranger, and intrusts his interests to his keeping, he causes the wise and experienced to say, "that young man is injudicious—he will be deceived—his patrimony will be squandered."

And are the interests of home and family of less importance than those of the store and the work-shop? Are the relations of matrimony less sacred and intimate, or their results less important, that we should not act *as* understandingly and with

as much precaution in the choice of a companion *for life*, as in the choice of a partner in business for *a few years* only ?

All know but one answer can be given to these questions; and yet, there are thousands who bestow far less thought on the nature of the matrimonial relations, than on the relations of business, and are more ready to "close an engagement" in matrimony, where the happiness of a whole life is at stake, than an engagement in business, where five hundred or a thousand dollars only are at stake.

The design of this lecture is to offer hints in the choice of a companion. I say *hints*, for the reason that no *rules* can be established which will apply with equal justice to the condition and wants of all. Our circumstances, education, habits of thought, and tastes are so dissimilar, that we should not, and indeed *could* not, all be satisfied with the same person as husband or wife. For example, a person with whom I should be pleased as a partner for life, and who would be suited to my tastes and sphere, might not interest one of you in the least, nor be suited to your tastes and sphere. So with all.

Those who belong to the families of princes, and others high in place, would be governed by ideas of propriety in the choice of a husband or wife, very foreign from those which would control you or me.

Still, there are considerations which will apply with equal force to all, and are, therefore, equally important with all. To these I shall confine myself on this occasion.

The wise man affirms in the words of our text: "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord."

We are to understand by this, that a wife is not only a "good thing," but a "*favor*" from the Lord. "Ah," says, or thinks the hearer, "*that* depends very much on whether she is *good* or *bad!* There are some women, who, instead of being a 'good thing,' are good for nothing but to fret and scold, run up a bill at a store, and make their husbands wretched. Such wives are a *curse* from the Lord."

But permit me to remind you my hearer, that it might not have been thus with these persons when they first entered the matrimonial relations. There

are but few husbands who count their wives "curses" during the earlier stages of marriage. They are *then* generally esteemed a great blessing, and an invaluable "favor." We must not look for *perfection* even in the nature of woman. Wives have many vexatious things to encounter as well as husbands. These sometimes sour the temper, so that *some* of those who were pronounced "good" when given in marriage, deteriorate and become unpleasant companions. But the question which relates to the *cause* of this condition of things, is one in which the husbands of all such wives have a deep interest. I just now said "wives have many vexatious things to encounter," and hence were sometimes soured. Is not the husband, in many instances, the cause of vexation? Has he been a *good* husband, affectionate and constant, and always as anxious for the happiness of his wife as when he led her to the marriage altar? The husband who has a bad wife would do well to ask himself these questions. The world generally allows, I think, that "where there are matrimonial contentions there are faults on both sides."

I do not mean by this that there are no wives

who are evil. A *bad* wife is not a "good thing;" she is no "favor" to a man. In my intercourse with the world, I have seen some women whom I regarded a great curse to their husbands, making home a hell and life a burden. It is supposed the wise man designed to have the qualifying term *good* understood in our text. I find in a work of much merit the following comment on the words, "Whoso findeth a wife, findeth a good thing:" "*Marriage* with all its troubles and embarrassments is a blessing from God; and there are but *few cases* where *a wife of any sort* is not better than none, because celibacy is an evil; for God himself hath said, 'it is not good for man to be alone.' None of the versions, except the Chaldee, are pleased with the naked simplicity of the Hebrew text; hence they all add *good*. He that 'findeth a GOOD wife, findeth a good thing.'"

But really it is not necessary to understand the qualifying term. The text is true if taken in its "naked simplicity." A woman who is a *wife*, in the full sense of the term, is *good*. Whoso findeth a companion who is to him all that is comprehended in this endearing appellation, finds a

"good thing." A woman who fills the place which a wife should occupy by the side of her husband in the journey of his existence, is, indeed, a great blessing—an invaluable "favor" from God. The poet gave utterance to an odd thing, but a true one, in the following lines:

"When the black-letter'd list to the gods was presented,
(The list of what fate for each mortal intends,)
At the long string of ills a kind goddess relented,
And slipp'd in three blessings — WIFE, CHILDREN and FRIENDS."

The poet Campbell, also described the value of the true and loving wife when he represented the Garden of Eden as a sad, lonely place—destitute of true happiness till God sent the divine "favor" to Adam—a "help-meet." He says:

"'Till hymen brought his love-delighted hour,
There dwelt no joy in Eden's rosy bower.
In vain the viewless seraph, lingering there
At starry midnight, charmed the silent air;
In vain the wild bird caroled on the steep,
To hail the sun, slow wheeling from the deep;
In vain, to soothe the solitary shade,
Aerial notes in mingling measure played—
The summer wind that shook the spangled tree,

The whispering wave, the murmuring of the bee:
Still slowly passed the melancholy day,
And still the stranger wist not where to stray.
The world was sad—the garden was a wild—
And man, the hermit, sighed—TILL WOMAN SMILED."

All my hearers will agree with Solomon—that a *good* wife is a good thing, and a favor from the Lord. Such a woman, he says, "is a crown to her husband, and will do him good, and not evil, all the days of her life." Now, what the wise man affirms of the *wife* I will take the responsibility to say of the *husband*. Whoso findeth a *good* husband, findeth a *good* thing, and obtaineth a favor of the Lord. The husband comes from God as well as the wife; and if he is to his wife all that is comprehended in the phrase *good husband*, he is an invaluable blessing. Such a man is a crown to his wife, and will do her good, and not evil, all the days of his life. This is so self-evident, though it has not the authority of scripture, that I am quite certain a *portion* of my hearers, at least, will have no disposition to dispute it.

In my observations on the choice of a com-

panion, I shall appropriate this lecture to suggestions which will apply with equal propriety to both sexes. In my next I shall offer hints to young men in the selection of a wife, and to young ladies in the choice of a husband.

1. And I would remark, first of all, to both sexes, that it is quite probable you all desire to obtain such companions as I have described. Every young man who contemplates marriage wishes to obtain the hand of some person who will be to him a *good* wife; a kind, pleasant, agreeable companion; one who will watch over his interests and his happiness with assiduity, and do him good, and not evil, all the days of her life. So with the other sex. There is no young lady present, I dare affirm, who is not desirous of obtaining a good husband, if she is desirous of having any. Any other view of the subject would be unnatural. No young person, of the least consideration, would harbor the thought of wedding a *bad* companion; one who would prove a disagreeable, unkind, corrupt, cruel husband or wife. Could any one of my young friends who are now listening to these remarks, know, assur-

edly, that when you are pledging your love to the person of your choice, you are forming a connection which will bring only pain and unhappiness, bitter tears and unavailing regrets, no matter how strongly you are drawn toward the object of your affection, you would shun the pit yawning before you as you would the horrors of the fabled stygian lake. All know—or *should* know, that it were a thousand times better for a person—young man or young woman—to remain in a state of "single blessedness"—an "old bachelor" or "old maid," if you please, till the close of life's hours, than to enter the marriage relations with *such* a companion.

I take it for granted, then, that all who seek the state of matrimony are desirous of getting good husbands or good wives. But how can this object of their wishes be obtained? Here is a question in which both sexes are equally interested. How can a young man *know* that he is wedding a young lady who will be to him a good wife? Or how can a young woman *know* that she has surrendered her affections to a man who will be to her a good husband? I answer, no one

can obtain *positive* knowledge with reference to the *results* of a connection of this character. They are all in the future, which we can not penetrate: still we can judge between persons; and in most instances form a pretty correct judgment.

2. But that we may judge correctly we must not judge hastily. Hence the second observation I would make to both sexes, is:

Beware of hasty engagements and hasty marriages.

I do not mean by this that it is necessary you should indulge in very protracted courtships; nor defer marriage till you become gray with age. I presented my views on *this* subject in a preceding lecture; and all I have advanced on this occasion with reference to precaution and the exercise of a proper judgment in things pertaining to the institution of matrimony, is based on the fact, that if the young are properly educated, they will form right views on the subject, and entertain judicious sentiments when they are of suitable age to become the heads of families. They will exercise precaution and act wisely.

When a young man has attained to the age of

twenty-one or more years, and is settled in some honorable business that yields him the means of maintaining a family, he should select a "partner for life." This is not only a privilege, but a *duty*. "From the usages of society, ladies can not seek out and select companions; but they must remain to be sought. They can *reject* proposals, but they can not *make* them. They can *decline* alliance with individuals whom they dislike, but they can not *propose* it to those whom they would choose." Hence, if the other sex fail to propose, no proposition will be made and no marriage consummated. It is the *duty* of a young man, I again affirm, when arrived at a suitable age, to select a companion to be the sharer of his joys and his sorrows.

But in making his selection I would not have him hasty: neither would I have the young lady hasty in receiving the advances of a young man and forming an engagement, unless she is intimately acquainted with his character and disposition, and "*knows* in whom she trusteth." "All is not gold that glitters." Many a young man and young woman may appear well outwardly;

yea, exceedingly beautiful and captivating—especially on a slight acquaintance—while inwardly they are all rottenness and deception.

I am aware that with most young persons matrimony is a very romantic affair. They dwell much in the *ideal*—but little in the *real*. And then, "love at first sight" has an influence over them so attractive and so powerful, that every attempt to reason with them is utterly unavailing. Their wits are turned. Persons who are wise on all other subjects are sometimes fools on this.

A young man, for example, beholds a young lady,— in the street,— at church,— sitting at the window of her dwelling, or in some other position favorable to her personal appearance;—"their eyes meet," and he is instantly captivated. Never before has his heart been so affected. She is constantly in his mind—he dreams of her both waking and sleeping. She is a being "allied to angels"—so he thinks, and only wonders what accident could have brought her from the celestial world. He would sacrifice any thing — every thing—nay, "*die* for her sake."

Well, these two persons meet again. They

now "have an introduction"—at length converse and indulge in a more protracted interview. Their sentiments, how congenial! "They must have been formed for each other." "Oh! yes, Heaven designed they should meet and walk hand in hand through the journey of life." They arrive at this conclusion—perhaps very hastily. And now they live in the *ideal*. There is nothing of the *real* in the elements of their thoughts. They know nothing of the true character and disposition of each other. One may be a villain, and the other a termagant. Neither do they judge with a sober reason concerning the demands of the marriage state and what constitutes true conjugal happiness. In the language of some late writer, who seems to understand these things: "They may have subsisted chiefly on food gleaned from novels and romances, and hence can not think of any thing more joyous than to live together in some old castle, very far away from railroads, steamboats and postoffices—*he* picking geraniums for the hair of his lady love, and *she* reading poetry to him under the shade of very dark ivy or vines. And they would both have a beautiful *boudoir* in

some corner of an old ruin, with a harp in it, and books bound in gilt with cupids on the cover, and a fairy couch with the curtains hung round with carved doves."

This is the *romance* of love—the *ideal* of matrimony. Do not understand me to say that it dwells with *all* young persons. I do not mean so. The world is not so void of common sense. Such sentiments are probably very intoxicating to the imagination of a poetical mind, but they last but a brief time amidst the *sublunary* duties and stern realities of married life. A wash-tub and a crying child will dissipate the whole in a moment, and remind the parties that there is something for them to look after and live for, more substantial than "rosy clouds," "ambrosial gales," "rural meads" and "shady bowers."

When young persons — utter strangers — are thrown together as I have described—fall in love—are hastily engaged and hastily married—how can they reasonably expect to know any thing concerning the real character and disposition of each other? Instead of this, every thing is unfavorable to such knowledge. Their courtship is brief

and quite all deception. They present only the favorable side in each other's presence. They listen only to the most captivating tones — to "sweet words of undying affection;" for these only are spoken. Every look and every movement is artificial. Thus is the *real* character of each hidden from the other—not *designedly*, perhaps—and the parties deceived.

If their friends interpose, thinking the match will prove one of misery instead of happiness, and speak the truth plainly, offering wise counsel and affectionate admonitions, no heed is given to their advice. The lovers have lost their senses. They are blind and deaf; and yet they know they can not be deceived. All this on the part of others is simply to oppose them. They know their own hearts, and they must and will be married: nothing shall prevent them. If denied this privilege they shall pine away and die of grief. Their wishes are consummated: they marry—clandestinely or otherwise—a few weeks or months pass, and they begin to understand each other more really as the character and disposition of each are more fully developed.

And now, it is possible, their highest anticipations may be realized in the marriage relations. They may prove all to each other, as husband and wife, that their fondest imaginations pictured; but in nearly every instance of marriage under similar circumstances, the match proves unfortunate and very unhappy. The parties become sensible they were deceived—criminations and recriminations pass between them—quarrels ensue, and alienation and wretchedness are the consequences.

Now what need of all this haste, when the happiness of a whole life hangs on the decision of the parties? Let them, whether young or more advanced, take time enough to learn something of the character and disposition of each other before they become positively engaged. Let them study the motives, principles, desires and tastes of each other until they are thoroughly satisfied they are not deceived, and then ask themselves the question, "will this person be to me a good husband or good wife?" This question should be seriously and prayerfully considered; and if doubts hang around the heart, it should be a matter of contemplation for a long time before a decision is

made—especially a decision that would endanger the happiness of either party.

3. Another precaution which must be exercised by both parties, in the choice of a companion, that a correct judgment be formed, is, *not to rely on ball room and other deceptive appearances.*

I have already hinted at this subject. A prettily painted "piece of artificial workmanship," elegantly dressed and moving with the grace of a sylph in the merry dance, is very fascinating, to be sure: the young man, as he gazes upon her and listens to her silvery voice, is convinced that his heart is not made of stone. But let him be cautious. When he marries he should connect himself with a *wife:* this is what he needs—not a ball room automaton.

Could he follow this charming creature to the place of her abode, hear her coarse words of complaint if vexed, and witness her in the morning with dishevelled hair, disordered dress, and pale, haggard, dissatisfied countenance, the golden hues of his thoughts would vanish, the palpitations of his heart cease, and every idea of matrimony be driven from his head. In years gone by, a friend

of mine of poetic temperament, met one of this sort of angels at a waltzing party. Her bewitching eyes and joyous laugh led him captive. All night he dreamed of her, and the next day toward noon called at her dwelling. Expecting a female visitor at the same hour, and not imagining by whom she was honored, the young lady, with uncolored cheeks, hair in pins—loose, dirty dress, and slip-shod, appeared at the door. If you will believe me, this expectant young man, though of keen vision, did not recognize "the angel" in the person before him. He gave his name, and very politely asked if the young lady was at home. With many blushes she introduced herself as the identical personage. At first he was dum-founded, and came near fainting, but gradually recovering himself, he blundered out an apology—was "seated" a *short* time—thought of some things and talked of others—looked at his watch—remembered an engagement, and ——— vanished.

I would not intimate that *all* ball room belles correspond in character with the foregoing description,—but I will say, that a ball room is a poor place to make choice of a wife. A young lady

may dance admirably, and still hate domestic duties; she may dress with the most perfect precision, and make a dashing appearance in the street, or at church, and yet know nothing of the practical demands of the housewife; she may be dazzling in her conversation, and captivating in all her movements, and still possess a peevish, ill-natured disposition. A man marries a wife, not for pleasure parties, but for his own home; and he wants a woman who can make home happy. Generally, those who produce the greatest excitement in company by external display, are the least useful at home; and are reckless, extravagant, and make the most miserable wives.

So with the other sex. A dandy, of beautiful exterior, perfumed, polite, and graceful, in the gay party, in the street, or in church, wins the admiration of many inexperienced hearts. But let the young lady beware. This out-side gear may cover a multitude of sins. Never judge from externals, but contrive to get at the *heart*, and see if *that* is right. You can learn nothing of real character under the circumstances I have described. You must visit the object of your solicitude, as did the

friend to whom I just referred, when *you are not expected.* Blunder in on her, or him, at any time, and see and hear all you can. Call Saturday instead of Sunday, on your lady, and witness the appearance of things. Cowper, the poet, says in a letter to a younger friend: "I am an old fellow, but I had once my dancing days as you have now; but I never could find that I could learn half so much of a woman's character by dancing with her, as by conversing with her at home, when I could observe her behavior at the table, at the fire-side, and in all the trying circumstances of domestic life. We are all good when we are pleased; but she is the good woman who wants not the fiddle to sweeten her."

Never were truer words spoken than these. It is the "*good* wife," the "favor from the Lord," that the young man seeks. The true qualities of the soul are not exhibited in the gay assemblage. Public displays of this sort are artificial. We can not get at the heart, and can judge only of what we see upon the surface, and this is liable to lead us astray. The domestic circle is the place to study character and disposition. There, it can be

seen what a young lady is as a daughter, sister, friend,—what the characteristics of her mind and the elements of her thoughts. There is the place to judge of her abilities as housekeeper and economist,—of her disposition, tastes, sentiments, education, and motives. A young lady may sing very sweetly, but can she make a pudding? Puddings are not so *poetic*, but quite as *palatable* with a hungry man, as songs; and the young woman who can thrum a pianoforte, but not cook a dinner, is but poorly educated as a housewife. All these questions can be decided by the prudent young man, if he follows the example of Cowper, and visits the object of his regards at her house. Let him do this, and but exercise a sound, discriminating judgment, and he need have no fears of deception.

"Take heed that what charmeth is real, nor springeth of thine own imagination;
And suffer not trifles to win thy love; for a wife is thine unto death."

4. Another important consideration. In seeking a companion, *never sport with the affections.*

To deceive in affairs of *the heart* is wicked. "Out of the heart are the issues of life." Coquetry, false professions, and the villainy of men in matters of love, have corroded the heart—stopped its pulsations of joy—filled it with bitterness—yea, *dried up its fountain of life!* Oh, what wretchedness has been the fruit of this kind of deception. What unrelenting sorrow,—what sleepless nights,—what days of agonized suffering. Do you not know the "Mysterious Lady,"* who,

*The unfortunate woman to whom reference is here made, has occupied herself as above described for nearly three years; ever since, indeed, she arrived in our city from the old country. She is about twenty-five years of age. Every resident of Cincinnati is familiar with her habits, for at all times of day may she be seen in our streets. A recent writer for a Boston Journal, thus speaks of her: "In her childhood, she might, indeed, have been pretty, but few traces of beauty now remain. It would not be difficult for one, after seeing her a few times, to guess that the sad story might be told in these words: 'She loved not wisely, but too well.' A friend well acquainted with her, related to me her simple history. She was born in Germany, and was the daughter of a Lutheran clergyman. At a suitable age she was betrothed to a young man who had been her playmate in childhood, and was her

with braided hair, embroidered dress, and wedding ornaments, perambulates our streets with sad look and downcast eyes? She is seeking a marriage party. For long months, in cold and heat, storm and sunshine, every day has she wandered up and down the busy thoroughfares of this great city in quest of the same object—*her lover and the bridal altar.* Sometimes a smile passes over her countenance, and her eyes gleam with joy. It is

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lover in early manhood. Several of her friends determined to immigrate to America. This young lady and her lover were to accompany them. It was arranged that the young man should come first, and as soon as a settlement could be effected in his new home, he was to send for her and they were to be married. He came to Cincinnati. The novelty of the scene, the excitement of our life, filled the young German's head with new notions. At length he sent for the lady, but ere she arrived, he had loved anew, forgot his former plighted vows, married and left. His first betrothed arrived, learned the cruel truth, and insanity followed. She came to a wedding, but has not found it. Her fate—is it not the doom of thousands? The poor girl was left in a strange land to work out her own destiny as best she might. It was of no consequence to him who deserted her, whether she lived and forgot, or died with a broken heart."

when flashes of happy memories cross her mind, and images of by-gone days appear. Then follows again the aspect of settled melancholy. What is the matter with this singular lady? All have heard her history, and can answer the question. Her lover was false. Her heart is crushed. Other hearts are crushed—not so sadly; the mind retains its throne; the subjects, like gypsies, are not wandering through the streets; but could the thousands of dwellings in this city, from the most gorgeous to the most lowly, speak to the world—could they reveal what lies hidden in the hearts of their inmates, and tell of all their disappointments and secret sorrows, in consequence of deception in affairs of love, how would commmunity gape with astonishment. Not man alone is false, but woman also. Both sometimes steal away the affections only to test their skill, and boast of their success. All this is deceptive—and, on the part of my own sex, is, as I before said, wicked. A promise of marriage should never be given till the parties are sure their hearts will ratify the engagement. It should then never be broken, unless by mutual consent.

Sometimes partial promises are made by looks as well as words. The honest man will regard these. A writer to the young has spoken well on this subject. He says: "I have alluded to *indirect* promises of marriage, because I conceive that the frequent opinion among young men that nothing is binding but a *direct* promise, in so many words, is not only erroneous, but highly dishonorable to those who hold it. The strongest pledges are frequently given without the interchange of words. Actions speak louder than words; and there is an attachment sometimes formed, and a confidence reposed, which would be, in effect, weakened by formalities. The man who would break a silent engagement, merely because it is a silent one; especially when he has taken a course of conduct which he knew would be likely to result in such engagement, and which, perhaps, he even designed, is deserving of public contempt: he is even a monster, unfit to live in decent society." Much more might be added on this subject, but let this suffice. Again I say, in seeking a companion, never sport with the affections. Deal with candor: so shall you prevent much sorrow

and enjoy the approbation of an approving conscience.

5. One more *hint*, and I will conclude these remarks. And this shall be given in the language of an author already quoted. I am certain I can make no improvement upon what he has said: "In selecting a companion for a connection so lasting, *it should be a leading object to find as great a similarity of opinions, habits, tastes and feelings, as possible.*

"*This is especially important in regard to religious sentiments.* It is a serious misfortune for a young married couple to find themselves differing materially on the subject of religion. This is more particularly an evil when both are strongly attached to their respective opinions, and anxious to attend different churches. I have frequently known this greatly to imbitter the cup of domestic enjoyment. Where husband and wife can sympathize with each other's sentiments — can walk together to the house of God with their children — can strengthen and enlighten one another in regard to the great truths to which they there listen—can unite in instructing their family

in the same doctrines and principles of Christianity—it opens one of the highest and sweetest sources of domestic happiness. But an absence of this unity in religious opinions is liable to lead to frequent disputations and contentions, which often result in recriminations and hard and bitter feelings. There are not wanting instances where the most serious difficulties and the greatest unhappiness have grown out of these disagreements.

"Hence it is both proper and needful to admonish the young, in choosing a wife or a husband, to make a concurrence in religious faith one of the great essentials requisite to such a union.

"In case of a different result—when husband and wife unfortunately find a wide disparity in the leading doctrines of their religion — they should seek to make the best of their misfortune, and guard against allowing it to prove a bone of contention in their midst. They should agree to disagree, in forbearance and love. They should respect each other's views, and be cautious not to say or do that which can cast disparagement on their respective sentiments. Neither should one demand or expect the other to abandon his or her

doctrines without full conviction of their erroneous nature. Both should be tolerant and forbearing—willing to grant the other the same freedom of opinion they claim for themselves."

* * * For one of the parties to "refuse such a concession, and insist that the other shall forsake his attached place of worship — abandon his sentiments, or remain totally silent in relation to them, on pain of having the harmony and peace of the family destroyed — would be to exhibit a spirit totally ungenerous, and in violation of every dictate of the Christian religion." *

All this is true: it is excellent counsel. Those seeking a companion should not pass it by as unworthy of their notice. There is great joy to be derived from a mutual love of the same religious faith. In the sweet words of Mrs. Barbauld:

"How blest the sacred tie that binds
In union, sweet, according minds!
How swift the heavenly course they run
Whose hearts, whose faith, whose hopes are one!

* "Golden Steps."

To each the soul of each how dear!
What jealous love, what holy fear!
How doth the generous flame within
Refine from earth and cleanse from sin!

Their streaming eyes together flow
For human guilt and mortal woe;
Their ardent prayers together rise,
Like mingling flames in sacrifice.

Together both they seek the place
Where God reveals his lovely face.
How high, how strong their raptures swell,
There's none but kindred souls can tell."

In the choice of a companion beware of an intolerant and bigoted spirit. A young man or young woman who will refuse to "prove all things and hold fast that which is good"—who is so wedded to a particular denomination as to have no charity for another — who demands of the other party an abandonment of sentiment and of sect, and uses every possible exertion to *force* him or her to this result without convincing the mind of its error: the person, I repeat, who is thus intolerant and bigoted will not make a good husband or wife. *Beware of such a spirit!—it is*

not the spirit of Christianity. It is a combination of hatred and tyranny, which will manifest itself *in every* relation of domestic life; and notwithstanding the party may possess a great deal of affection for you, be assured that that affection will be sacrificed upon the altar of tyranny; and when it is too late, you will have cause to lament in dust and ashes the choice you have made.

Such are some of the hints we have to throw out on the important subject under consideration. Let them have weight with you in the selection of a companion to walk with you *the journey of life.* There is no journey which will compare with this for interest. How important that you start fairly. There are many difficulties to be encountered, and many pleasures to be enjoyed on the way. The husband and wife can sympathize with and assist each other. They can, by a union of soul, bear each other's burdens and share each other's joys. But can this be *where there is no union*—no similarity of opinions, habits, tastes and feelings?

"Not for the summer's hour alone,
When skies resplendent shine,
And youth and pleasure fill the theme,
Our hearts and hands we join;

But for those stern and wintry days
Of sorrow, pain and fear,
When Heaven's wise discipline doth make
Our earthly journey dear."

We should provide for the last years of our pilgrimage as well as for the beginning. Age, in its weariness, asks for quietude and peace. Contention is repugnant to its desires. How beautiful is conjugal happiness as enjoyed by the warm hearts of an aged couple who have always lived in the harmony of true affection. In the choice of a companion, then, my young friends, consider well all these relations. Act wisely, and happiness, peace and prosperity will attend you, and you will have reason for the most sincere gratitude toward God for the institution of marriage.

LECTURE IV.

HINTS IN THE CHOICE OF A COMPANION.

"Discretion shall preserve thee." PROV. II : 11.

IN the selection of a companion, some are over discreet. Afraid of being deceived, they never make advances, and so live and die in singleness. Others take the opposite extreme, and say that "discretion should never be exercised; it has nothing to do with a true matrimonial union; the *heart* is the monitor; *that* selects and approves; and its doings should always be sanctioned by the judgment." There is another class, still, who affirm "that it matters not a fig whether the heart or judgment is consulted: that selecting a wife or husband is like purchasing a ticket in a lottery—no one can tell whether he has a prize or blank." My own opinion is, that both the affections and the judgment should be consulted. Unions formed without the approbation of the heart are generally

productive of but little happiness: and we have seen in a preceding lecture how wretched are the fruits of matrimony where there is no discretion. The assertion that no one can tell whether he is getting a prize or blank, is a mistake. If he is introduced to a lady whose appearance he admires, and for whom he conceives an affection, it is unwise in him to solicit her hand in marriage until he is convinced that she will be to him a *prize;* for if she prove a *blank,* his admiration and affection are without support—they die within him, and nothing is left but the bitterness of disappointment. So with the other sex. A young woman should never give her hand where she can not bestow her heart. And she should bestow neither hand nor heart if convinced that by this act she is uniting her destiny to one who is unworthy of her—a *blank.* To decide the latter question, the judgment must be brought into requisition. Discretion must be exercised. The heart of the man must be fathomed, its motives noted, its principles examined, and his whole character must undergo a searching investigation. When this course is taken by a young man or

young woman in the selection of a companion—when the parties act with prudence, discrimination and good sense, there is but little danger of deception—a *prize* is almost certain to be drawn.

Let me, in this lecture, say something that shall assist your judgment. You are desirous of obtaining good husbands and good wives. How can you form a correct decision? How may a young man or young woman, who will fill with honor the place of husband or wife, be known? These are important questions: I will endeavor to answer them.

There are certain indications to notice—indications in a young woman of a good wife—in a young man of a good husband. These indications are generally *unfailing*. I will first mention indications of the good wife. What are the indications in female character of the good wife? I answer—

1. *She is a dutiful daughter.*

You visit the home of a young woman. If you learn that she is uniformly kind and respectful to her parents—anxious for their welfare and happiness, and doing all in her power for their com-

fort—confide in her: she will be a kind, sympathizing wife. If there is any trait in the character of the youthful female which is really lovely, it is this. How interesting the relation between a mother and daughter! And how many blessings are showered upon the head of a young woman from the hand of maternal affection! How beautiful, too, is the connection between a wise and good father and a virtuous and sympathizing daughter! There is something very tender—very touching in it. "How have I been charmed," says Addison, "to see one of the most beauteous women the age has produced, kneeling to put on an old man's slipper." Where this feature in female character exists, I say again, let your confidence be placed: she will not deceive you. But where it does not exist—where the young lady is disobedient and sullen—neglecting the good counsel and kind admonitions of her parents, let the young man beware. If she is not a kind daughter she will not be a kind wife. If she has no sympathy for the toil and suffering of her mother, and will not lend all her energies to assist and comfort her; or if she is ungrateful toward

her father, and will give no heed to his desires, then I repeat, young man, *beware of her:* she will not be to you a good, sympathizing, faithful wife.

2. Another indication of the good wife, in the character of a young woman is, *she is a kind and affectionate sister.*

Wherever you behold tenderness and love in a young lady for her brothers or sisters, or both,—when she manifests her affection by endeavoring to make them happy—performing a thousand little acts of devotedness and love—bearing their trials, manifesting a noble and generous spirit,—forgiving their faults, and in all things endeavoring to hold them all together in a sweet bond of sympathy and affection, there you may bestow your affection in confidence—it will not be misplaced.

But if a young lady is not a good sister—if she is cross, moping, peevish, deceitful as a sister, striving to make all around her wretched—then young man, in selecting a companion, beware of her. Do not confide in her. She may be all smiles to *you*, and declare her devotion in terms of the most ardent affection, but beware! Her

affection will cool—the evil day will come—her smiles will be changed to frowns, and she will become as wife just what she was as sister. She will do you evil and not good, all the days of her life.

3. *A desire to be useful* is another indication of the good wife in the character of a youthful female.

It matters not how wealthy her parents may be, nor how well she can afford to live in idleness, if she has no disposition to accomplish any useful thing; if she takes pleasure in passing her time in idleness; gadding in the streets; visiting ball rooms and theaters; going of rides; lounging; reading novels; lying in bed till nine o'clock in the morning; then, young man, beware of her! She will not do you good all the days of her life, but evil. A lazy, uncomfortable drone, she is not fit to take proper care of herself, much less to be the companion of a good husband, and at the head of a family.

But if you learn, on the contrary, that a young lady is industrious, desiring to engage in domestic duties, or to be concerned in some honorable avocation, whereby she can, not only make herself

useful, but obtain the means of an honest livelihood, you may rest assured she will prove to you an industrious wife, wishing to employ her time usefully.

One writer affirms that "no young man can judge whether a girl will make an industrious wife or not. He is purblind in his courting days; and how is he to be able to ascertain whether she whose smiles and dimples and bewitching lips have half bereft him of his senses—how is *he* to be able to judge from any thing he can *see*, whether the beloved of his soul will endeavor to make herself useful as a wife, or be inclined to indulge in laziness? Why, it is very difficult; for if a man has lost his reason, *how* can he judge? But there are indications which those can see who are not blind, and hear who are not deaf, and by which a pretty correct judgment can be formed in this matter."

"It was a famous story some years ago," says he, "that a young man, who was courting one of three sisters, happened to be on a visit to her when all the three were present, and when one said to the others: 'I *wonder* where *our* needle is?' Upon

which he withdrew, as soon as was consistent with the rules of politeness, resolving to think no more of a girl who possessed a needle only in partnership, and who, it appeared, was not too well informed as to the place where even that share was deposited. *He* was not deaf nor blind.

"This was, to be sure, a very flagrant instance of a want of industry; for if the third part of the use of a needle satisfied her, when single, it was reasonable to anticipate that marriage would banish that useful implement altogether. But such instances are seldom suffered to come in contact with the eyes and ears of the lover. There are, however, as I have already stated, certain *rules* which, if attended to, will serve as pretty sure guides.

"And first," continues this writer, "if you find the *tongue* lazy, you may be nearly certain that the hands and feet are not industrious. By laziness of the tongue, I do not mean silence; but I mean a *slow* and *soft* utterance; a sort of *sighing* out of the words, instead of speaking them; a sort of letting the sounds fall out, as if the party were sick at stomach. The pronunciation of a

person of activity is generally *quick* and *distinct;* the voice, if not strong, is *firm* at the least. Not masculine, but as feminine as possible; not a *croak*, nor a *bawl*, but a quick, distinct, and sound voice.

"One writer insists that 'the motion of these little members of the body, the teeth, are very much in harmony with the operations of the mind; and a very observing gentleman assures me that he can judge pretty accurately of the temper, and, indeed, of the general character of the child by its manner of eating. And I have no doubt of the fact. The active person will not eat in a lazy manner.'

"Another mark of industry is a *quick step*, and a somewhat *heavy tread*, showing that the foot comes down with a *hearty good will*. If the body lean a little forward, and the eyes keep steadily in the same direction, while the feet are going, so much the better, for these discover *earnestness* to arrive at the intended point. I do not like, and I *never* liked, your *sauntering*, soft-stepping girls, who move as if they were perfectly indifferent as to the result. And as to the *love* part of the story, who ever expects ardent and lasting affection from

one of these sauntering girls, will, when too late, find his mistake. The character is much the same throughout; and probably no man ever yet saw a sauntering girl, who did not, when married, make an indifferent wife, and a cold-hearted mother: cared very little for, either by husband or children; and, of course, having no store of those blessings which are the natural resources to apply to in sickness and in old age.

"*Early rising* is another mark of activity and a desire to be useful. In the higher stations of life, this may not be important, in a mere pecuniary point of view, but it is even there important in other respects; for it is rather difficult to keep love alive toward a woman who never sees the *dew*, never beholds the *rising* sun, and who constantly comes from a reeking bed to the breakfast table, and there chews without appetite, the choicest morsels of human food. A man might, perhaps, endure this for a month or two, without being disgusted, but not much longer."*

These are the *signs* of activity mentioned by

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* Young Man's Guide.

the writer from whom I have quoted. My own observation bears testimony to their general correctness. No young man with his eyes and ears open, need be deceived, and marry a lazy, simpering, do-nothing, for a smart, active girl, who desires to make herself useful in whatever position she occupies. Do not permit the "blind god" to deprive you of the sense of vision. "Discretion shall preserve thee."

4. Another indication of the good wife in the youthful female is, *habits of economy and frugality.*

This is intimately related to the last-mentioned mark of the good wife. Some young ladies think and talk only of the fashions, and of the means of spending money. They are acquainted with the color and set of every new dress in the street or church, are constantly admiring the trappings of the rich, and desiring to imitate their extravagance. Such girls are a perpetual drain on the pockets of "Pa" and "Ma." A new hat—new dress—new mantilla—new brooches, bracelets, necklaces;—new silks, satins, laces, and "a thousand and one" other articles of female wearing gear are constantly wanted. This may answer

for the daughters of the wealthy, but for the wife of the poor young man, who is striving with all the powers of body and soul to make a living, and keep his head above water—ah, she will *never* do for *him*. Beware young man of *such* a young lady! Never lead her to the marriage altar, unless you desire to live a life of constant wretchedness—go into bankruptcy semi-annually, and pay but five cents on a dollar.

"To marry a girl of no economy," says the writer to whom I have just now referred, "is really self-destruction. You never can have either property or peace. Earn a horse to ride, she will want a gig: earn the gig, she will want a chariot: get her that, she will long for a coach and four: and from stage to stage, she will torment you to the end of her and your days; for still there will be somebody with a finer equipage than you can give her: and as long as this is the case, you will never have rest. *Reason* would tell her that she could never be at the top; that she must stop at some point short of that; and that, therefore, all the expenses in the rivalship are so much thrown away. But reason and brooches and bracelets

seldom go in company. The girl who has not the sense to perceive that her person is disfigured and not beautified by parcels of brass and tin, or even gold and silver, as well as to *regret* if she dare not oppose the tyranny of absurd fashions, is not entitled to a full measure of the confidence of any individual."

The economical, frugal young woman, will manifest a disposition to make the most of her means, to abstain from all unnecessary expenditure, and lend her assistance in husbanding the earnings of those with whom she stands related, and on whom she depends for support. Such a young lady will sympathize with her husband, and aid him in his efforts to obtain a competency. She will do him good and not evil, all the days of her life.

5. Another *hint*, which it would be well for the young man to notice in the selection of a wife, is, *be careful that she is familiar with domestic duties.*

What do you want of a wife who knows nothing of housekeeping? A young lady who has no relish for housekeeping, who has given no attention to the duties of a wife, and used no endeavors to qualify herself to fill with honor this important

station, is not worthy of a husband; and no matter how refined and genteel her education in other respects, she is not prepared to take charge of a family. Every kind and judicious mother is so thoroughly convinced of this important truth, that she begins while her daughters are yet young, to instruct them in the art of housewifery. Nothing would grieve her more, yea, nothing would cause her cheek to mantle with the blush of shame more readily, than the thought that she had married her daughter to a man every way qualified to make a good husband, but who learned, when it was too late, that his wife was utterly deficient in all the practical duties which belong to the housewife. Housekeeping is an indispensable part of a young woman's education. She may be a good wife, and yet know nothing of *French* or the *piano;* but she can not properly fill the place of a wife, if she is destitute of domestic knowledge. Some trust to whatever instruction they may obtain after they become wives; but this is unwise. The young lady who seeks an interest in this part of an education—who has a relish for it, and turns her attention to a proper preparation for the event

of marriage, by becoming expert with her needle, in the art of cooking, neat in all the affairs of the house, and by providing herself, as the good wife did in Solomon's time, "with fine linen and coverings of tapestry"—this young lady exhibits an important indication of the good wife. Any young man "may safely trust in her. She will do him good and not evil, all the days of her life."

An article appeared in one of our periodicals * some months since, written by an American lady, and addressed to "*Country Girls*," the daughters of farmers and other laborers who learn to be frugal, industrious and useful when young, and who, therefore, make much better wives than many who are educated in the fashionable follies of city life. The design of the writer was to contrast the condition of the country girls, their advantages, prospects and means of happiness, with certain classes in the city, and thus present this large and respectable class of her country women with a reason for *contentment* in what they termed "their hard and lonely lot" in the country. She

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* Pittsburg Saturday Visitor.

describes certain youthful females in whom there are no indications of the good wife so truthfully, and, withal, talks so sensibly, that I am inclined to quote her words. You will perceive she uses "great plainness of speech," taking the shortest cut to a point; in a word, telling her story in her own way. Let me specially invite your attention to her instructions.

"There are hundreds of girls in every city," she says, "who parade the streets in feathers, silks and laces—whose hands are soft and white as uselessness can make them, and whose mothers keep boarders to make a living for their idle daughters. These mothers will cook, sweep, wait on tables, carry loads of marketing, do the most menial drudgery, toil early and late, with very little more clothing than would be allowed a southern slave, while their hopeful daughters spend their mornings lounging in bed, reading silly books, taking lessons in music and French, fixing finery and the like. The evenings are devoted to dressing, displaying their charms and accomplishments to the best advantage, for the wonderment and admiration of knights of the

yardstick and young aspirants for the professional honors.

"After awhile the piano-sounding simpleton captivates a tape-measuring, law-expounding or pill-making simpleton. The two ninnies spend every cent that can be raised by hook or by crook—get all that can be got on credit in broadcloth, satin, flowers, lace, carriage, attendants, &c., &c.—hang their empty pockets on some body's pillow, and commence their empty life with no other prospect than living at somebody's expense, and with no higher purpose than living genteelly and spiting their neighbors.

"This is a synopsis of the lives of thousands of street and ball room belles, and of many too, perhaps, whose shining costume you have envied from a passing glance. There are many wealthy persons who spend their time in the giddy walks of pleasure who are really genteel; and there are thousands, also, who dress elegantly on the street, in imitation of the wealthy, who at the same time have not a sufficiency of wholesome food, a comfortable bed, or fire enough to warm their rooms.

"I once boarded in a genteel boarding house

in Louisville," she continues—"there were two young ladies and a piano in the house, and the halls and parlors were handsomely furnished. The eldest of the daughters, the *belle*, wore a summer bonnet at ten dollars, a silk and blonde concern, that could not last more than three months; also silk and satin dresses, at two, three and four dollars per yard and five dollars for making; and yet this entire family, women, boys and babies, nine in all, slept in one room, with two dirty bags of pine shavings, two straw bolsters, and three dirty quilts, with no slips or sheets; while there on the wall of the same room hung the pea-green and white satin, the rich silk and lawn dresses. These ladies did no work, but played the piano, accordion and cards, and nearly broke their hearts, the week before I went there, because another girl, who, I presume, lived just as they did, called on them with a great clumsy gold chain on her neck. Neither of these girls had one; and Miss Labalinda, the belle, could eat no supper, and had a bad fit of the sulks to console her in her grief for the chain."

This quotation is long, but so truthful is it in

its description, that having began, I could not sooner leave off. Now, young ladies educated thus in idleness and folly, can not possibly make good wives. Beware young man how you make advances where *they* are concerned. No matter how beautiful they may appear outwardly, in the street, or social party or ball room — with how much grace they may dance — with how much ease they may converse, or with how much sweetness they may sing and play; if you marry such an one she will be as a mill-stone round your neck and sink you in an ocean of wretchedness. This will be the certain result; unless, indeed, you happen to *be as great a fool as she;* in which case you may consider all her errors but manifestations of the *highest perfection.*

The writer of the foregoing extract congratulates the country girls on the circumstance that they live in a land where it is a credit to have something useful to do. "I have described life in the city," she says, "with many of our simple-minded would-be-fashionable ladies. Many of them are very miserable, as they are very, very ignorant. I was just thinking how *busy* and

happy you country girls are apt to be in the Fall; and this led me to say what I have, that you may be the more contented with your lot, and the more grateful to God that you live in a country where it is a credit to work. It is a great blessing to have something useful to do, and to form habits of industry. So do not get weary or think your lot a hard one when weaving and spinning, making butter and cheese, putting up pickles and preserves, or plying your needles, for idleness is the parent of misery, while industry is the fountain of the truest respect and honor."

And she might have added: "being thus employed, you are laying the foundation for usefulness, preparing yourselves to become good wives, housekeepers and mothers." Ah! how much *better* are many of the country girls educated than a majority in the city, upon whom thousands have been expended. I say better educated — not in genteel accomplishments, but in every thing truly useful and permanent.

Another writer who has thought much on this subject, asks: "*Where are our sons to obtain good wives?*" and answers: "Dress a large rag

baby in fashionable attire—paint its cheeks—put rings on its fingers and place it in some of our fashionable dwellings, and it will be of as much service as some of the living daughters. Indeed, we should not be surprised to see some of the young fops and simpletons *courting* it.

"But if one is really in earnest looking for a wife, let him go into the tailor, milliner or mantuamaker's shop, or country kitchen; or, indeed, wherever industry is alive, and fresh cheeks, healthful forms, buoyant spirits and cheerful hearts are found. The best wives in creation come from the workshop and the kitchen altar. They are the children of good mothers, and know their duty and their interest. One would do better to take one of these than to be enriched by the possession of a gold mine. You never find a man in straightened circumstances—even with a dozen children on his hands—who has a judicious, industrious companion. But let a man be rich as Cresus and be obliged to support a wife and one or two dry goods stores, and he will come to want. Had scores, we could name, who are now in needy circumstances, been wise in the selection of wives,

they would now be in good condi ion and not walk the streets as if 'hen-pecked' to the very confines of mortal existence." *

6. My limits will permit me to mention but one other indication of the good wife in a youthful female; and that is, *personal neatness.*

Neatness is a very important and very agreeable qualification in a wife, as every husband is ready to admit. What man of the least refinement can entertain a warm affection for a *slattern.* When young he may be deceived by appearances. A girl may not have the element of neatness, and yet in her dress for occasions of courtship and other interviews with her lover, she may appear tidy, and thus win his esteem. He must exercise prudence and not suffer himself to be blinded. *Discretion shall preserve him.* Never permit a pretty face to overpower your reason. If it belongs to a young lady who your better judgment tells you will neglect neatness, either in her person or in her house, beware. A sluttish wife and domestic happiness are seldom found in the same

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* Portland Tribune.

dwelling. Above all, never marry a girl who looks upon *snuff-taking* with the least allowance. "Beauty is invaluable; it is one of the *ties* and a *strong* one too; but it can not last to old age; whereas the charm of cleanliness never ends but with life itself. It has been said that the sweetest flowers, when they really become putrid, are the most offensive. So the most beautiful woman, if found with an uncleansed skin, is, in my estimation, *the most disagreeable.*" Young man, be *discreet. Call at the house of your lady when you are not expected.*

I have now enumerated some of the leading indications of character in a young lady who will make a good wife. She is a dutiful daughter—an affectionate sister—constant friend—gentle in disposition—possesses a desire to be useful, to cultivate habits of industry, frugality and neatness—has a love for domestic quietude rather than desire for fashionable life; and is faithful and affectionate, noble and generous in spirit.

These characteristics, as I said when I began, are generally *unfailing*. The young man, in his

intercourse with the other sex, if not deaf and blind, can notice them and govern himself accordingly. *Where they do not exist,* LET HIM BEWARE, though the object on whom he would bestow his affections be as beautiful as an angel. But *where they do exist,* THERE LET HIS LOVE AND HIS CONFIDENCE ABIDE. And if the young lady adds to these a true affection for religion — for the worship of God — an interest in Sabbath school instruction — a good education — refinement and purity in taste and manners — so much the better. Such a woman will do her husband good and not evil all the days of her life. Although she may be plain in person, she is beautiful in spirit, and will be true and faithful, gentle and kind, making home a paradise, and ready to endure all things for her husband's sake. *What can he ask more?*

Do you say RICHES? Some marry for riches *and never get them;* but obtain the hand of a miserable companion. Who would not prefer a bare competency with happiness, rather than millions with contention? Solomon said: "Better is a dinner of herbs, *where love is,* than a stalled ox and *hatred therewith.*"

Home is the place we live in; and that it be happy there must be *love*. For the husband and wife to enjoy the sweets of domestic intercourse, there must be sincere affection existing between *them*; not between one of the parties and the *possessions* of the other, but between the *hearts* of the persons themselves: an affection, I will add, based not so much on outward beauty of person as inward beauty of the soul. Beauty of person is always captivating, but it is unwise to permit it to run riot with our better judgment. If a person with a lovely form and face is in possession of a deceitful, malicious mind, beware of that person for husband or wife. The beauty of outward form and features is soon lost in the inward ugliness of the disposition: whereas, if the spirit is beautiful, but the person plain, the outward plainness is soon lost in the loveliness of the soul. The former captivates at first sight;—the latter only on a long and familiar acquaintance.

"Affect not to despise beauty; no one is freed from its dominion:
But regard it not a pearl of price; it is fleeting as the bow in the clouds.

If the character within be gentle, it often hath its index in the countenance.

The soft smile of a loving face is better than splendor that fadeth quickly."

* * * * * * *

"Mark the converse of one thou lovest, that it be simple and sincere;

For an artful or false woman shall set thy pillow with thorns.

Hath she *learning?* It is good, so that *modesty* go with it.

Hath she *wisdom?* It is precious; but beware that thou exceed;

For woman must be subject; and the true mastery is of the mind.

Be joined to *thine equal* in rank, or the foot of pride will kick at thee;

And look not only for *riches*, lest thou be mated with misery.

Marry not without means; for so shouldst thou tempt Providence;

But wait not for more than enough; for marriage is the DUTY of most men." *

2. But let us now ask: What are the indications in a young man of a good husband?

I answer, some of the most important are pre-

* Proverbial Philosophy.

cisely those which I have enumerated as belonging to the other sex. The young man who will make a good husband is a respectful, dutiful son, a kind and affectionate brother, a constant friend—possesses a desire to be useful—to cultivate habits of industry, frugality and neatness — has a love for domestic quietude rather than desire for fashionable life, and is faithful and affectionate, noble and generous.

Now a young man who spurns the counsel of a kind father or mother—who is a cross-grained, petulant brother—striving to sow discord rather than produce harmony in the domestic circle, will not be to any young lady a good husband. Beware of him : he will do you evil, and not good, all the days of his life.

But if he is a kind son—a tender and affectionate brother, always endeavoring to make himself useful and beloved in the home circle, by lessening the burdens of those around him, through sympathy, generosity, kindness, and constancy in affection—any young lady may safely trust in him. He will be to her a good husband —will watch over her happiness with care and assiduity, and will

employ all his energies to make the home circle peaceful and blessed. A good disposition is an excellent qualification in the character of husband or wife. Sometimes it occurs that in seasons of courtship the parties disagree; even quarrels and hard words ensue; then follow estrangement and separation for a season. By and by the young man, or lady, or both, repent—think better of the difficulty—meet, shed a few tears of contrition or joy, and appear, for a time, more strongly attached to each other than ever. In a few weeks another quarrel takes place, and the same scenes are enacted. Some of my hearers may have been conversant with similar incidents. But have you inquired for the *cause* of this estrangement? It is almost invariably a bad disposition or evil motives with one or both of the parties. There is no harmony in their thoughts, while their *wills* are in opposite extremes. Unless they meet with a "radical change," it would be well for them to resolve on a speedy and *final* dissolution of all matrimonial engagements. If such wed, they find "old Adam" a difficult character to conquer, and pass a life of perpetual broils.

"Happy the youth that finds a bride
Whose heart is to his own allied—
The sweetest joy of life.
But Oh! the crowds of wretched souls,
Fetter'd to minds of diff'rent molds,
And chain'd t'eternal strife."

There are other indications of the good husband which I must briefly mention; and,

1. *Integrity*, or *honesty*, is *an indispensable qualification in the character of the good husband.*

I will tell you how you may know a man of honesty.

1. An honest man is truthful. He will not attempt to deceive. Beware, young woman, of a man who utters falsehoods and words of deception. His company is no honor, though he may possess houses and lands and great wealth: the sooner you are rid of him the better. 2. An honest man is particularly regardful of his promises. Beware of young men who make promises, especially to your sex, only to break them. Though "clothed in purple and decorated with gold and jewels," they are *villains*. 3. An honest young man will pay his debts. No person is

running after him every few days with a bill which he has faithfully promised on forty-nine successive occasions to "*pay to-morrow.*"

You meet with a genteel appearing young man, either in the ball room, at a pleasure party, or on some similar occasion. His clothes are cut in the hight of fashion. No man wears a better coat—a more superb vest, a finer neckcloth, or more elegant watch. He is "a dandy of the first water"—showers the politest attention on you, and outwardly is the very *beau ideal of a ladies' man.* Other young ladies may envy you the marked attention which "the charming gentleman" is bestowing upon you.

But let us inquire: Does this fashionable apparel really belong to him, or to his creditors? Does he pay his tailor's bills? Is he not indebted for carriage-hire and board? Does he pay his washerwoman? Beware of the young man who strives to ape the gentleman, but neglects to pay for the decorations which are necessary to his purpose. If I were in the place of either of my fair hearers, with my present knowledge of human nature, I would never marry a *genteel* man, who neglected to pay his tailor and his washerwoman;

especially *the latter;* and there are some who are guilty of this meanness. A young man who neglects to pay promptly the bill of a poor woman who drudges early and late to cleanse his clothes, is, in the first place, a most *ungrateful* wretch, as she affords him all the respectability which he possesses; and, second, he is a low, unprincipled, mean hypocrite, possessing the elements of a great rascal; and no matter how polite and agreeable he may be in person, how smooth and flattering his speech, or how many giddy fools may be courting his smiles, he is not worthy to be the husband of *any* woman; and I would a thousand times prefer a *hod carrier,* if an *honest* man, than to be tied to a *thing,* who thus possesses only the *body,* without the *soul* of a man.

Be careful, then, young ladies, how you engage yourselves to persons who are not inclined to pay their honest debts. They are not men of integrity. They will always be in trouble, for the reason that they will always be in debt. You can not pass your days happily with a man of this description. He will do you evil and not good, all the days of his life.

But a man of integrity you may trust. He will be true. His promise is sacred. He descends to no meanness. He maintains himself, pays his debts, and is honored and respected among his fellow-men, though he labors hard every day, and wears plain, homespun clothes. I would recommend this man for a husband. He may not ape the follies of fashionable life—his hands may not be as soft and white, nor his outward appearance as graceful as that of the dandy, but he has *a heart*, which is the main thing; and will be a kind, affectionate, provident husband; and while the vain, unprincipled coxcomb is sinking in disgrace and poverty, the honest, sensible man will be rising to honor, respectability and wealth.

Some young ladies entertain a very strong antipathy to mechanics and laboring men generally. "*They will never marry a laboring man, not they!*" Let me relate a true incident.

A man commenced visiting a young woman and appeared to be well pleased. One evening he called quite late, which led the girl to inquire where he had been.

"I have been to work to-night."

"Do you work for a living," inquired the astonished girl.

"Certainly," replied the young man, "I am a mechanic."

"My brother does'nt work, and I dislike the name of a mechanic," and she turned up her pretty little nose.

That was the last time he visited the young woman. He is now a wealthy and honored man, and has one of the best of women for a wife. The young lady who disliked the name of mechanic, is now the wife of a miserable fool—a regular vagrant about grog-shops--and she, poor, wretched woman, obliged to take in washing to support herself and children. So that the wives of shoemakers, carpenters, and other mechanics, the very class at whom she manifested feelings of disgust, contribute to her support.

The greatest of men have been trained up to work with their hands. Aikenside, Marshal Ney, Roger Sherman, Sir William Herschel, Benjamin Franklin, Ferguson, Wm. Blackstone, were all educated in some trade; *all mechanics, or sons of mechanics.* Only the weak-headed, silly portion

of society, think it a disgrace to be connected with labor. You who dislike the name of mechanic, and who boast that your brothers are able to live and do nothing but loaf and dress, beware how you treat young men who work for a living. Thirty years ago, a pert young lady in Massachusetts, refused to dance with a certain young man, because his father was a blacksmith. That young man became the Hon. George N. Briggs, and has since filled the high office of Governor of Massachusetts for several years with most distinguished ability. Far better discard the would-be-gentleman, with all his rings, jewelry, and brazen pomposity, though he has a rich father, and take to your affections the callous-handed, warm-hearted, intelligent and industrious mechanic. Thousands have bitterly regretted their folly, who have turned their backs on honest industry. A few years of bitter experience have taught them a severe lesson.

Two men making love to the daughter of Themistocles, he preferred the *industrious, virtuous* man, before the *rich* one, saying: "He would rather have a man without riches, than riches without a man."

In this country, no man or woman should be respected, who will not work bodily or mentally, and who curls the lips with scorn when introduced to hard-working men.

2. Indeed, I will add in this place, that for a young man to be a good husband, it is indispensable that *he possess a desire to be permanently engaged in some honorable calling.*

I am aware that young men are sometimes unfortunately thrown out of employment, and are idle from this cause. It is not to this class that I allude. No young woman should think of marrying a man who has no trade, no profession, nor occupation, and no means by which he can maintain a family. In the language of a late writer on this subject, a "do-nothing" young man, will assuredly make a "good for nothing husband." You can expect no happiness while walking the path of life in company with such a man. Unless you have the means of support, you must labor to maintain him, as well as yourself and children, and experience a constant anxiety for the welfare of your family.

3. I will mention one other indication of the good

husband in the young man. *He will manifest a love for virtue, morality and religion. Truth and honor will be sacred in his heart, and he will be careful to contract no habits but those which go to make up a character corresponding with these principles.*

The young man who indulges in immoral practices—who is habitually profane—openly vulgar—a constant Sabbath breaker; or who contracts habits of dissipation, will not make a good husband.

The habitual use of intoxicating liquors as a beverage, is not an indication of the character of a good husband. If I had a daughter of age to marry she should not have my consent to wed a drinking young man. No, NEVER. I should be very emphatic—very tenacious on this point. If he would not leave his cups for her sake before marriage, I know he would not do it when her affections and her hand were his own. Habitual drinking almost invariably leads to drunkenness; and what happiness can any woman expect who is the *wife of a drunkard?* THE WIFE OF A DRUNKARD! What a world of wretchedness do these five words bring up before the imagination!

"Mark her dimmed eye—her furrowed brow
The gray that streaks her dark hair now—
Her toil-worn frame—her trembling limb;
And trace the ruin back to him,
Whose plighted faith in early youth,
Promised eternal love and truth;
But who, forsworn, hath yielded up
His promise to the deadly cup;
And led her down, from love and light—
From all that made her pathway bright;
And chained her there, 'mid want and strife,
That lowly thing—a drunkard's wife!
And stamped on childhood's brow, so mild,
That withering blight—A DRUNKARD'S CHILD."

Alas! what thousands of young women, beautiful in person and in all that can adorn the mind, have thrown themselves away and rendered their existence wretched by wedding young men who had every prospect of success and honor, but having contracted a love for strong drink, were swallowed up in the vortex of intemperance. Let me beseech of you, young women, then, to beware of *drinking young men.* Tell them, if they make propositions of marriage, that you had rather be excused—that you dislike to inhale the

breath of even wine or ale; but that if they will refrain from intoxicating drink and remain true to the temperance principles on a probation of two years—more or less, according to your own judgment—you will then give the case a more favorable consideration: provided, always, *that in the mean time you do not see an opportunity of making a more favorable engagement.*

I admire the spirit of some excellent young ladies in one of the rural towns of Maine, my native State, who have recently formed themselves into a society for mutual improvement and protection, and resolved not only to use every energy in behalf of temperance, but that they will not keep company with a drinking man or gambler. A wealthy sprig of aristocracy, noted both for his vanity and wine-drinking propensity, on hearing of this determination, boasted that he could walk home with any one of the members from church. He accordingly, after service was over the next Sabbath, with much pomposity and confidence, spruced up to a young lady who was known to be decided in her views and determined in her principles, and with a polite bow tendered her his

arm. She, as by instinct, drew back as from a serpent, and exclaimed: "No, sir! I am resolved never to put my arm through another jug-handle as long as I live!"

These young ladies have acted wisely: let all young ladies make the same resolutions. Why should they jeopardize their happiness for life by marrying an habitual drinker? Or why should they countenance this sin in a young man by keeping his company? He who will visit bar rooms and tippling saloons, and engage in drinking sprees in this age of light and progression, is utterly unworthy the friendship or confidence of a young lady. *Never*, NEVER trust your happiness in the keeping of such a man.

Such are some of the most prominent marks of the GOOD WIFE and the GOOD HUSBAND. Be discreet, my young friends, in your selections. "Discretion shall preserve thee." Be not led by avarice, deceived by fancy, nor influenced by passion. Act judiciously — as the heart, directed by the judgment, would dictate; and may the blessing of God rest upon you.

LECTURE V.

MUTUAL DUTIES OF HUSBAND AND WIFE.

"Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband." 1 Cor. vii: 3.

My remarks in this and the following lecture are designed for the YOUNG IN MARRIED LIFE; still we hope they will prove not altogether uninteresting and unprofitable to older persons occupying the same position. As for those who have not yet entered the marriage relations, *you* may have the privilege of anticipating a few weeks or months, and so listen to what we have to offer as if you had just been joined to the person of your choice, and were commencing life in the new and interesting sphere of husband and wife. You may learn something by such attention which will be useful to you by and by. There is no study more neglected than that of the true method of domestic life. Young ladies are educated in

French, music and drawing, as I have told you in a preceding lecture, but how few are thoroughly instructed in whatever is necessary to make the good wife. Every-where our lads and young men are learning to be good clerks, good carpenters, good machinists and good blacksmiths; but what young man is learning to be a good husband? Do you think that it requires no study—no effort—no knowledge of the duties and demands of domestic life, to be a good husband? Many entertain this view, and hence seek no preparation for the marriage relations. If a young man is going into the dry goods business, or is designing to become a pilot on a steam-boat, he studies to prepare himself for the station: but if he is designing to take to himself a wife and become the head of a little community in his own home and around his own fire-side, where a great amount of skill is sometimes necessary properly to guide the helm of his domestic affairs, he makes no preparation, but when he gets ready, jumps at once into the position, and "trusts to luck" for the consequences.

It is well for us to "take time by the forelock,"

and lay up knowledge "against a time of need." The *unmarried*, therefore, will not, I trust, be indifferent to the teachings of this lecture, which will be drawn mainly from the inspired volume.

Now the great design of Christianity is to benefit our condition as we pass along the journey of life, by pointing out a way of *pleasantness* and *peace* for us; or, in other words, by unfolding all the duties of our present existence; and at the same time revealing a higher and holier world for man when his earthly pilgrimage has ended. Hence we find a wonderful diversity of subjects discussed in the Bible, as well as injunctions laid down with reference to the affairs of this life. Indeed, there is nothing omitted. Political, religious, moral, spiritual, social, domestic, and all the other duties binding on the Christian and the citizen, are enforced by Christ and his Apostles.

Among other classes, husbands and wives are not forgotten. In many instances they are made the subjects of special remark, and the objects of particular instruction. The entire chapter from which our text is selected, as well as many portions of the other writings of Paul, is devoted

to marriage and the affairs of the marriage covenant; which shows that the duties and responsibilities of the conjugal state were deemed of great importance by the inspired penman. Indeed, every person of reflection or experience must know that no position can be more important than this; it involves so many items of human happiness or human misery, as the case may be.

As I said in a preceding lecture, marriage is the source of unspeakable happiness or unspeakable wretchedness, just as the education, circumstances, motives and spirit of the parties move them in the maintenance of its claims and performance of its duties.

When the parties come to the marriage altar bringing only pure motives—are bound heart to heart by a mutual respect and affection, and subsequently strive together as husband and wife with one spirit in the discharge of all the duties and obligations of this relation, there are no blessings so rich—no joys so pure as those which spring from such a union.

On the other hand, when the conjugal relations

are entered out of a spirit of selfishness or avarice, to gain position, or through some deceptive means, and in the absence of a proper respect and affection: when, also, the parties fail to rightly regard the duties and obligations of the marriage covenant and trample them under foot, there is no wretchedness harder to be endured — none more to be lamented than that which springs from such a union. Sometimes out of it come anger, strife, hatred, jealousy and even *blows*. Where the parties permit so lamentable a condition of spirit to be fostered, all the blessings and sweets of domestic life are crushed, and their dwelling, which should resemble a paradise, is converted into a hell. Who would crave the boon of life, if forced to live in hell?

It is no matter of wonder, then, that the early disciples of Christ were so particular in their instructions on this subject. They would inspire the soul with right motives, and open to the understanding good counsel. They would take all who enter the conjugal relations by the hand and lead them into the beautiful fields of love and tenderness—of duty and delights.

Our text contains an injunction—or exhortation. "Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband." The word benevolence, in its general acceptation, signifies a disposition to do good: good will, kindness, a love for others, accompanied with a desire to promote their happiness. "But all this," as one writer affirms, "does not fully express the meaning of the apostle in the use of the word here translated 'benevolence.' It signifies the conjugal duty—the matrimonial debt; or, in other words, *every* duty the husband owes his wife, or the wife her husband."

Now if husbands and wives take good care to mutually "render" these duties, according to the injunction of our text, they will pass their days tranquilly—happily: if not, it would be the hight of folly for them to expect happiness; for who can walk counter to the express commands of God and still enjoy tranquillity? The declaration of the Divine Word is: "The way of the transgressor is hard." This injunction applies to those who transgress the matrimonial duties, as well as to others.

But what are the matrimonial duties?

I propose in this lecture to speak of those duties which are binding equally on the husband and the wife, and in which they are, therefore, mutually interested. In my next, I shall mention, first, those which belong to the husband; and, second, those which belong to the wife.

Permit me now to consider the young ladies and gentlemen of this audience as filling the same position which your speaker and his companion occupied when the knot was first tied which united them for life. I recollect very well how ignorant we were of many of the duties of our new sphere; how simple were our beginnings in housekeeping; how full we were of hope; how many mistakes we made, and how we learned from experience—sometimes from *bitter* experience—many things which we could not learn from any other source. The counsel of a kind friend would then have been gratefully received, and, perhaps, might have rendered us much assistance in the efforts of our new life. I shall speak to you as a friend—one who ardently desires your happiness—and who would say something calculated to encourage you

and aid you in all the relations of domestic life; and I have no doubt but you will receive the word spoken in the same spirit of good will which gives it utterance.

You will permit me, then, to speak to you *all* as if you had just entered the conjugal relations. Each young man has led his bride to the altar; he is bound to her in the holy bond of wedlock; has returned to his home, and is now just starting on the great matrimonial journey. Both you and your lady desire a *pleasant* journey. You would avoid pitfalls and all dangerous places. You ask not for a *toilsome* way; but you pray for safety and peace; for a smooth and easy path in green fields, under sunny skies, and amidst many delights. How shall this blessing be secured? This is a question, as you are all aware, of great moment. What duties must be discharged by each, to the end that the journey of life may be peaceful and happy to both of you?

1. *It would be well for both parties to realize now, in the commencement of your pilgrimage, and in every stage of the journey, the indissoluble nature of the union formed.*

You have not entered partnership for a month, or year. You are not to journey together for a little while, and then separate; but you are to walk hand in hand during all life's pilgrimage. The matrimonial knot is not so easily severed. Sailors are proverbial for tying knots difficult to be loosened; but the man who marries can do a still more difficult thing. He can form a tie with his tongue in a moment which will hold a lifetime. And it is important, I repeat, that the parties keep this truth in mind;—that they are not to divide their interests, or separate, but to be to each other as husband and wife so long as life continues. A proper sense of this truth must have an influence on the parties, to render them more cautious in their attention to each other's wants and wishes, and more careful in their endeavors so to live as that true tranquillity and happiness may be experienced as the fruit of their relations.

Many pursue a very injudicious—very foolish course. They are bound for life. They should know that they can not separate without subjecting themselves to the odium of society and a great amount of trouble; and in many cases they have

the additional reason for remaining united—the stronger tie which springs from parental love, and duty to offspring; and yet, they live in a perpetual broil,—thus enduring a whole life of misery, instead of enjoying a whole life of happiness. And this brings me to say to both sexes,—

2. *Never permit trifles to disturb the harmony of your intercourse.*

Important results sometimes proceed from the slightest causes.

"Large streams from little fountains flow."

Protracted and bloody wars have resulted from the most insignificant provocations. So within the precincts of domestic life, the husband and wife are not unfrequently estranged in interest and affection for years, by the merest trifles. In conversation, they indulge in disputations on questions of no importance. No matter what the subject of controversy, whether the color of a lady's dress—the set of a shirt collar—the cookery of a dinner—the probability of a storm, or the difference

"'Twixt tweedle *dum* and tweedle *dee*,"

they *will* dispute. It is true, that in their disputations, they are never known to convince each other of error; this is out of the question, and is not expected by either party; but still, they will talk, and talk with as much determination as if a great national subject were under examination, wherein, not only the interests of the country, but of the world, were at stake; when, in truth, *nothing* is at stake. For, whether the question of disputation were decided in favor of the one side or the other, the result would be no advantage to either party.

Now, these little petty quarrels are the source of one-half the trouble and misery which are experienced in conjugal life. They are never instrumental in strengthening the affections of the parties for each other. True tranquillity and conjugal felicity are not the fruits of foolish bickerings. But they engender lasting discord—weaken respect—sunder hearts that should be one, and, in a little while, are often the cause of the most positive wretchedness.

Do not indulge, then, in petty disputations. If a question arises concerning which there is a differ-

ence of opinion, and you are about to enter the arena of controversy, just pause and quietly consider what you will gain by the dispute. If nothing is to be gained, what is the use of an angry altercation? By it, you not only *gain nothing*, but you *lose something*. Think of *what* you lose. You lose *quietude, peace, mutual affection*, and *sympathy*. What greater blessings than these? What is life worth where *they* are absent? And yet, angry altercations will drive them all away, and leave in their stead only *enmity, turbulance, mutual disaffection* and *alienation*. In the name of all that is pure and lovely in wedded life, then, consider these things when you are about to open a controversy on a question of no moment, and as you prize happiness, do not permit yourselves to say a word more. *Stop where you are.* One word engenders ten, and ten a thousand. How foolish! I have heard of a couple who entered an angry dispute at dinner table over a fowl. "Were they eating *duck* or *goose?*" This was the question: and the altercation ended in upsetting the table, destroying its contents, and a subsequent confession on the part of the wife, who had contended the fowl was

a goose, that, "to be sure, it *was a duck now, but if it had lived long enough it would have been a goose.*"

The author of "A Voice to the Married" speaks well on this subject. "Whenever a difference of opinion arises, it *can* and *should* be discussed with as much mildness and good nature as a topic upon which there is no disagreement. The different views which each entertains should be freely offered, and examined with calmness, in a mild and friendly tone of voice; and in the replies which each makes to the other, the utmost care should be taken to utter no reflections upon the abilities or motives of either party, or to use any expressions of an irritating nature. If the husband thinks the wife talks foolishly, or takes an unreasonable view of the subject of conversation, instead of indulging in such epithets as 'simpleton,' 'ridiculous,' 'absurd,' he should strive to convince her of her error by kindly, and peaceably, and patiently laboring to enlighten her upon the merits of the subject. If she has acted foolishly or unreasonably, she will in this manner perceive it soon enough without being harshly and angrily taunted at.

"And the wife should pursue the same conciliating tone toward her husband. * * * If either party loses temper for a moment, and indulges in a harsh, irritating expression, the other, so far from following this example, should exercise the greatest self-command, and by increased kindness and forbearance — both in demeanor and language — exhibit the rainbow of peace, which will soon dispel the rising storm. 'A soft answer turneth away wrath,' is one of the wise maxims of the Bible, and universal experience testifies its truth. Let answers be soft and gentle, and it will be impossible to enkindle wrath in any bosom.

"What reason, what propriety is there in creating hard feelings and making one another unhappy, simply because we can not think alike upon every subject? There is quite as much reason for becoming angry and miserable because we do not look, or speak, or dress alike. 'Two things, well considered,' says Cotten, 'would prevent many quarrels. First, to have it well ascertained whether we are not disputing about terms, rather than things; and secondly, to examine whether

that on which we differ *is worth contending about.*' "

Patrick Henry, in his advice to his daughter, most sensibly remarks: "Little things, which in reality are mere trifles in themselves, often produce bickerings and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure—with a smile of affection. Be assured that one difference outweighs them all a thousand or ten thousand times. A difference with your husband ought to be considered as the greatest calamity—as one that is to be most studiously guarded against. It is a demon which must never be permitted to enter a habitation where all should be peace, unimpaired confidence and heartfelt affection."

3. *Both parties should be careful to guard against saying or doing any thing to wound unnecessarily the feelings of each other.*

Some persons, naturally sarcastic, utter many sharp, biting things, thoughtlessly. When in a pet, especially, they give loose rein to this disposition, and pour out their invective without stint. The husband sees something wrong in his wife, or in the management of her domestic affairs, and

he cuts to the quick with a clean blade. Every word is a dagger that pierces a sensitive heart. Or, this order reversed, may represent the true condition of things. Wives are not always destitute of *tongues*, and they can now and then deal in words; sometimes in words that pierce like bullets. When a little irritated or disappointed through the fault of the husband, "they whet their tongue like a sword, and bend their bows to shoot their arrows, *even bitter words*," as the Psalmist expresses it. This is often done by both parties hastily and without reflection. They are naturally inclined to satire. When aroused, a keen reproach is thrown out with as little effort, and apparently with as little thought, as it requires to breathe. But however frequently this manner of expression is indulged in by persons in their intercourse with the world generally, it should always be avoided by the husband and the wife. The connection between them is so intimate and so tender, and of a nature so lasting, that it is impossible for them to deal in taunts and sarcasm and not weaken the cords by which they are bound. It is said by the wise man, of the good wife, "that she openeth

her mouth with wisdom, and *in her tongue is the law of kindness.*" He might have said the same of the good husband.

There are others who deal in fun and frolic, and in their love of sport say a thousand things calculated to wound the feelings. The husband studies for this kind of amusement with his wife, or the wife with her husband. I am aware that this habit, when compared with the last mentioned, is very innocent—especially when indulged in by the parties at their own home and in the presence of their intimate friends. But some employ it on all occasions and in the presence of all classes of persons. If the husband speaks to his wife, or of her in company, he is sure to tell something she has said or done, or speak of some habit into which she has fallen, only to see her blush, and laugh over her mortification.

"My wife tells the truth three times a day," said a jocose fellow, in company, at the same time casting a very mischievous glance at her. "Before rising in the morning she says: 'Oh! dear, I must get up, but I do'nt want to.' After breakfast she adds: 'Well, I suppose I must go to

work, but I do'nt want to;' and she goes to bed saying: 'There, I have been passing all day, and hav'nt done any thing.'" Now this would be well if said in one's own house and in the presence only of one's intimate friends; but if uttered to a company of strangers it might mortify the feelings of the wife; especially if a sensitive woman, and cause her to wish herself any where else rather than to be made the butt of her husband's wit. I am aware that some persons enjoy this kind of frolic and join in the laugh, though it is gotten up at their own expense. But where they do not, the husband and the wife should be cautious how they indulge in it. It injures the feelings, produces unpleasantness, sometimes sows discord, and is the cause of many unkind words. I repeat, if the parties desire to walk life's journey amidst the sweet flowers of affection, and by the still waters of peace and harmony, let them be careful to guard against saying or doing any thing unnecessarily to wound the feelings of each other. Cowper says of conjugal love:

"'Tis gentle, delicate and kind,
To faults compassionate or blind,

And will, with sympathy, endure
Those evils it would gladly cure;
But angry, coarse, and harsh expression
Shows love to be a mere profession;
Proves that the heart is none of his,
Or soon expels him if it is."

4. Another duty which should be carefully regarded by the husband and the wife is, *the exercise of a mutual confidence.*

No attempt at concealment should ever be indulged in by either party. The heart of each should be open to the other. The wife is the bosom companion of the husband; the husband is the bosom companion of the wife. There may be *some* things, which, from their peculiar nature, it is neither necessary nor proper for the one to reveal to the other: so says the Freemason, the Oddfellow, the Son of Temperance, and even the Daughter of Temperance. But in all things where the parties are mutually interested and mutually concerned, there should be openness, frankness, and plain dealing on both sides. "The least lack of confidence in either party will engender distrust, and distrust will ripen into

jealousy ; the latter will give birth to strife ; and when strife, from *such* a cause, shows itself openly, then farewell—a long farewell, to all the sweets and comforts of social life ! "

On the other hand, a mutual confidence is the direct source of perpetual tranquillity, prosperity and happiness. Some men scorn the idea of permitting a wife to know any thing of their business or the condition of their financial concerns. But this is unwise. It is for the pecuniary interest of the husband, as well as for the satisfaction of the wife, that she be advised, from time to time, of how he prospers. " His financial affairs may assume such a character that it becomes necessary to practice the most rigid economy. But how can she know this unless she receives intelligence from her husband ? She may hear it from others, but she feels bound to believe nothing discreditable to him except on the most indubitable evidence." And when she becomes convinced that the rumor is true—that her husband's credit is at low ebb—that his business is in a bad condition—that he is on the point of bankruptcy, if she is a woman of sense and feeling, how is her heart pained—pained,

not only in consideration of her husband's pecuniary interests, but *at the want of confidence*, which he has manifested in her affection, her sympathy, and her ability to appreciate his situation.

Some husbands, especially *young* husbands, study to keep their wives ignorant of whatever reverses and misfortunes may mingle in their cup, because they are fearful of the consequences of a revelation on the health and happiness of their wives.

A young friend of mine, some years since, when overwhelmed in difficulty, said to me: "I would not have my wife know of this trouble for the world."

"And why not?" I inquired.

"Because she never could endure it. It would break down her spirit. It would prostrate her in the very dust of the earth."

"You mistake the character of your wife," said I, "as well as her ability to bear the reverses of fortune. She is gentle and retired in her nature, I am aware, and she has always looked on the bright side of the picture, but you are her husband, she loves you, and instead of breaking her down, this calamity will but nerve her to duty. She will

be your comforter, your supporter. By her words of sympathy and cheerfulness, she will take all the bitterness of this trouble from your heart." And thus it proved.

A little domestic story of much interest, illustrative of this subject, is told in the Sketch Book. It is a relation of facts. My limits will permit me to give only the outlines. The writer says:—

"My intimate friend, Leslie, had married a beautiful and accomplished girl, who had been brought up in the midst of fashionable life. The very difference in their characters produced a harmonious combination: he was of a romantic and somewhat serious cast: she was all life and gladness. I have often noticed the mute rapture with which he would gaze on her in company, of which her sprightly powers made her the delight; and how, in the midst of applause, her eye would still turn to him, as if there alone she sought favor and acceptance.

"It was the misfortune of my friend, however, to have embarked his property in large speculations; and he had not been married many months, when, by a succession of sudden disasters, it was

swept from him, and he found himself reduced almost to penury. For a time he kept his situation to himself, and went about with a haggard countenance and a breaking heart. His life was but a protracted agony: and what rendered it more insupportable, was the necessity of keeping up a smile in the presence of his wife; for he could not bring himself to overwhelm her with the news.

"She saw, however, with the quick eyes of affection, that all was not well with him. She marked his altered looks and stifled sighs, and was not to be deceived by his sickly and rapid attempts at cheerfulness. She tasked all her sprightly powers and tender blandishments to win him back to happiness; but she only drove the arrow deeper into his soul. The more he saw cause to love her, the more torturing was the thought that he was soon to make her wretched.

"At length he came to me, one day, and related his whole situation in a tone of the deepest despair. When I heard him through, I inquired, 'Does *your wife* know all this?' At the question, he burst into an agony of tears. 'For God's sake!'

cried he, 'if you have any pity on me, do'nt mention my wife; it is the thought of her that drives me almost to madness.'

"'And why not?' said I, 'She must know it, sooner or later: you can not keep it long from her. Beside, you are depriving yourself of the comforts of her sympathy; and not merely that, but also endangering the only bond that can keep hearts together—an unreserved community of thought and feeling. She will soon perceive that something is secretly preying upon your mind; and true love will not brook reserve: it feels undervalued and outraged, when even the sorrows of those it loves are concealed from it.'

"'Oh! but, my friend, to think what a blow I am to give to all her future prospects! How I am to strike her very soul to the earth, by telling her that her husband is a beggar! That she is to forego all the elegancies of life, all the pleasures of society, to sink with me into indigence and obscurity!'

"I saw his grief was eloquent, and I let it have its flow; for sorrow relieves itself by words. I resumed the subject gently, and urged him to

break his situation at once to his wife. He shook his head mournfully but positively.

"'But how are you to keep it from her. You must change your style of living—nay,' observing a pang to pass across his countenance, 'don't let that afflict you. I am sure you never placed your happiness in outward show; you have yet friends, warm friends, who will not think the worse of you for being less splendidly lodged; and surely it does not require a palace to be happy with Mary:' 'I could be happy with her,' he cried, convulsively, 'in a hovel! I could go down with her into poverty and the dust! I could—I could! God bless her—God bless her!' cried he, bursting into a transport of grief and tenderness.

"'And believe me, my friend,' said I, stepping up and grasping him warmly by the hand, 'believe me, she can be the same with you. Ay, more. It will be a source of pride and triumph to her; it will call forth all the latent and fervent sympathies of her nature, for she will rejoice to prove that *she loves you for yourself*. There is, in every true woman's heart, a spark of heavenly fire, which lies dormant in the broad daylight of prosperity, but

which kindles up, and beams and blazes in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—till he has gone with her through the fiery trials of this world.'

"The next morning I saw Leslie. He had made the disclosure.

"'And how did she bear it?' I asked.

"'Like an angel! It seemed rather to be a relief to her mind; for she threw her arms around my neck, and asked if this was all that had lately made me unhappy. But, poor girl,' added he, 'she can not realize the change she must undergo. She has no idea of poverty but in the abstract: she has only read of it in poetry, where it is allied to love.'

"Some days after, he called upon me in the evening. He had disposed of his dwelling-house, and taken a small cottage in the country, a few miles from town. The new establishment required few articles, and those of the simplest kind. All the splendid furniture of his late residence had been sold, except his wife's harp. *That*, he said, was too closely associated with the idea of herself;

it belonged to the little story of their loves, and must be carried to their new home.

"He was now going out to the cottage, where his wife had been all day, superintending its arrangement. My feelings had been strongly interested in the progress of this family story, and, as it was a fine evening, I offered to accompany him.

"He was wearied with the fatigues of the day, and, as we walked out, fell into a fit of gloomy musing.

"'Poor Mary!' at length broke, with a heavy sigh, from his lips.

"'And what of her?' asked I; 'has any thing happened to her?'

"'What!' said he, darting an impatient glance; 'is it nothing to be reduced to this paltry situation? to be caged in a miserable cottage? to be obliged to toil almost in the menial concerns of her wretched habitation?'

"'Has she, then, repined at the change!'

"'Repined! She has been nothing but sweetness and good humor. Indeed, she seems in better spirits than I have ever known her; she has been to me all love and tenderness and comfort.

Oh! if this first meeting at the cottage were over, I think I could then be comfortable. But this is her first day of real experience. She has been introduced into an humble dwelling—all day has been laboring to arrange its miserable equipments, and may now be sitting down exhausted and spiritless, brooding over a prospect of future poverty.'

"After turning from the main road, up a narrow lane, so thickly shaded by forest trees, as to give it a complete air of seclusion, we came in sight of the cottage. It was humble enough for the most pastoral poet; and yet it had a pleasing rural look. A small wicket-gate opened upon a foot-path that wound through some shrubbery to the door. Just as we approached, we heard the sound of music. Leslie grasped my arm. We paused and listened. It was Mary's voice, singing in a style of the most touching simplicity, a little air of which her husband was peculiarly fond.

"In a moment more, a bright, beautiful face glanced out at the window, and vanished; a light footstep was heard and Mary came tripping forth to meet us. She was in a pretty rural dress of

white ; a few wild flowers were twisted in her fine hair ; a fresh bloom was on her cheek ; her whole countenance beamed with smiles. I had never seen her look so lovely.

"'Dear George,' cried she, 'I am so glad you have come ! I have been watching and watching for you ; and running down the lane and looking out for you. I've set out a table under a beautiful tree behind the cottage, and I've been gathering some of the most delicious strawberries, for I know you are fond of them ; and we shall have excellent cream, and every thing is so sweet and still here. Oh !' said she, putting her arm through his, and looking up brightly in his face, 'Oh ! we shall be so happy !'

"Poor Leslie was overcome. He folded his arms round her, and the tears gushed into his eyes ; and he has often assured me, that though the world has since gone prosperously with him, and his life has, indeed, been a happy one, yet *never has he experienced a moment of greater felicity.*"

Let no young husband who has a wife possessing common sense, then, be afraid to communicate to her the true circumstances of his situation,

no matter how dark. She is part of himself. Their interests are one; their temporal destiny one; and it is only by a mutual confidence—an unreserved community of thought and feeling—that true tranquillity can be secured in seasons of adversity. Let the heart of each be open to the other. Let the husband, in the dark hours of his life, unburthen himself to his wife, and the wife to the husband.

If the husband is drawn away from the path of rectitude by the wiles of temptation: if he falls into evil company, or is induced by pressing circumstances to do a wrong, let him never withhold a knowledge of it from his wife—*never*. She is not fit for a wife if she will not bear a portion of his burden by sympathy—if she will not lend every exertion to relieve him of his difficulty and save him in time to come. And so of the husband with reference to the dark hours of the wife—her troubles and difficulties. They should be poured out, without reserve, into the bosom of her companion. It is only by a mutual confidence and a mutual sympathy that the burdens of domestic life can be mutually borne.

"Imparting, halveth the evils, while it doubleth the pleasures of life;
But sorrows breed and thicken in the gloomy bosom of reserve."

5. *The husband and the wife should always regard each other as equals, and strive together as one person in all the concerns of life.*

This is shown by the author of our text, where he says: "For this cause shall a man leave father and mother and be joined unto his wife, *and they twain* SHALL BE ONE."

The word translated "joined" in this text, is the same that is usually rendered *yoked*; as oxen yoked to the plow, where each must pull *equally* to bring forward the load. Among the ancients, "when a couple were newly married they put a yoke upon their necks and chains upon their arms, to show that they were bound together in one, and were expected to unite their energies, their interests, their sympathies, and draw equally together in all the affairs of life."

The phrase "they twain shall be one flesh," renders this duty still more plain. The meaning is very forcible. It is this, viz: that such is the

nature of the union formed by the yoke of hymen, that the parties should not only "be as one body, but *also as two souls in one body*, with a complete union of interests and an indissoluble partnership of life and fortune, comfort and support, joys and sorrows."

Some husbands think they have a right to lord it over their wives and treat them like inferiors and slaves, rather than companions and equals. But there is nothing either in nature, common sense or scripture to support such an idea.

The husband is the "head of the woman," I grant; but in what sense? Paul explains it. "The husband is the head of the woman *as Christ is the head of the Church:*" that is, in love, justice, benevolence and righteousness.

The husband is the principal source whence issues the government of the domestic circle; but he must never rule over his wife otherwise than with the gentle scepter of affection. For all the joys of domestic intercourse and the pleasures of conjugal life, the husband is as much indebted to the wife as the wife to the husband. Hence their dependence, their interests, their happiness are one.

"But," asks the hearer, "is not the wife called in scripture the 'weaker vessel?' And if so, can she be *equal* to the man?"

It is true that the apostle uses this expression when speaking of the woman, but he gives no intimation that she is *inferior* to the husband. He does not say that she is weaker in intellect—in virtue—in love for God and humanity; or that she possesses less influence; but he means that she is less strong in physical developments—more tender in nature and disposition. As one writer very happily expresses it, "being more delicately and consequently more slenderly constructed. *Roughness* and *strength* go hand in hand; so likewise do *beauty* and *frailty*. The female has what the man wants—beauty and delicacy. The male has what the female wants—courage and strength. The one is as good in its place as the other; and by these things God has made an *equality* between the man and the woman, so that there is properly very little superiority on either side;" so that there should be no boasting."

The same idea is beautifully expressed by the poet in the following quotation:

"Man is the lofty, rugged pine,
Which frowns on many a wave-beat shore:
Woman's the soft and tender vine,
Whose curling tendrils round it twine,
And deck its rough bark sweetly o'er."

Let all such as are in the habit of calling the wife the "weaker vessel" commit to memory the entire text in which this expression occurs, and be led by *its spirit* in all their intercourse with their companions in life. "Likewise ye husbands dwell with them according to knowledge, *giving honor unto the wife* as unto the weaker vessel, *and as being heirs together of the grace of life*, that your prayers be not hindered." The husband is *to honor* his wife, and afford her that protection and support which her situation as a tender, gentle being demands—always remembering that she is an heir of immortal blessedness, and destined to a world of glory through the grace of God, as well as himself.

Matthew Henry, an eccentric genius, has given an odd, but interesting and truthful comment on the scripture which speaks of the formation of Eve from a rib of Adam.

He says: "Adam was first formed, then Eve; and she was made *of* the man, and *for* the man; all of which is urged as reasons for the humility, modesty, silence and submissiveness of the sex in general, and particularly the subjection and reverence which wives owe their husbands. Yet man being made *last* of the creation, as the best and most excellent of all; Eve's being made *after* Adam and *out* of him, puts an honor upon the sex as *the glory of the man.* If man is the '*head*' she is the '*crown*' — a crown to her husband—the crown of the visible creation. The man was dust *refined,* but woman was dust *double refined,* one remove further from the earth. Woman was made of a rib, out of the *side* of Adam; not made out of his *head,* to rule over him, nor out of his *feet,* to be trampled upon by him; but out of *his side,* to be equal with him — *under his arm,* to be protected; and near his *heart,* to be beloved."

LECTURE VI.

RECIPROCAL DUTIES OF HUSBAND AND WIFE.

"Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." EPH. v: 33.

IN my lecture last Sabbath evening I enumerated some of the principal duties which are *mutual* with the parties in married life. I shall now speak more particularly of the duties which belong to the separate offices of husband and wife. And first, those which belong to the husband.

1. The first duty of the husband which I shall mention, is that which the apostle makes more prominent than any other, viz: *Love for the wife.*

"Husbands," says he, "love your wives, even as Christ loved the Church and gave himself for it." "Here is a grand rule, according to which every husband is called to act: Love your wife *as* Christ loved the Church. But *how* did Christ

love the Church? *He gave himself for it: he laid down his life for it.* So husbands should, if necessary, lay down their lives for their wives." Again saith Paul: "So ought men to love their wives as their own bodies." And again: "Let every one of you in particular so love his wife *even as himself.*"

Now here self-love is made the standard of the husband. His affection for his wife must be regulated by his love for himself. "This is a correct standard, and simple as it is correct. By it the path of duty is made plain before the husband. No one is so destitute of the power of perception as not to know the strength of his devotion to his own person; and but very few are so weak in judgment as to be unable to decide what will be the course pursued by the man who is under the influence of the spirit which teaches us "to do unto others as we would that others should do unto us."

Do husbands say that you are unable to understand what all this means? or to realize how a man can love his *wife* even as himself?

I think I can very readily bring the subject

down to your comprehension by reminding you of the condition of your *heart in the days of your courtship*. *Then* you knew perfectly well what it was to love another even as yourself. You would have sacrificed any thing—*every thing*—even your *life* for the person of your choice.

More than this. It was by *such* devotedness, and by protestations of such affection : it was by constant care and watchfulness, the fruits of a pure love, that you won her affection. Now what Paul means, is, if you would *retain* her love and make the path of her life peaceful and blessed, it must be by the same means, viz : by attention, watchfulness and affection : not merely love in *profession*, but love in *verity* : not affection which shows itself in nonsensical compliment, but in acts of real goodness. As saith a late writer : " An everlasting '*my dear*' on the part of the husband, is but a sorry compensation for that sort of love that makes him cheerfully toil by day, break his rest by night, and endure all sorts of hardships, if the life or health of his wife demand it. Let the *deeds* of the husband, and not his *words*, carry to the heart of the wife a daily and hourly con-

firmation of the fact that he values her health and happiness beyond all things beside."

"But," asks some one, "suppose a man's wife is not deserving such treatment: suppose she is petulant, morose, cross-grained and cold; would you require of her husband to love her and treat her as if she were an angel?"

Most certainly. Was she not *once* an angel? When you gave her your affection and led her trembling and blushing to the marriage altar, and there promised "to love and to honor her as long as life continued," did she not seem to you as a favor from God, a being direct from Paradise?

"Well, but she has since *changed*."

So have *you* changed; and who can tell but *you* were the *first* to change, and that the change in you has had an influence to make her what she is. Now all she needs to make her one of the kindest, sweetest, and most affectionate creatures in the world, is that constant, that tender affection of which I have spoken, and to which the apostle alludes when he says, "*Let every one of you in particular so love his wife even as himself.*"

Let him show his affection by the *deeds* which

I have enumerated, and it will fan up a flame of pure devotion in the bosom of his companion which can never be extinguished. Come prosperity or adversity—sickness or health—storm or sunshine, she will be to him a faithful, loving wife, constant in her affection, and decking the pathway of his existence with the sweet flowers of virtue, contentment and cheerfulness.

2. *The husband should regard himself as the protector of his wife.*

She may be young and inexperienced when she leaves her home, her parents and friends, brothers and sisters, for the home of her husband. She breaks up all the endearing associations of youth, and perhaps departs for a distant dwelling in a strange land, to share the toils and the happiness of him to whom she has surrendered her first and purest affection. Every sacrifice has been made for *him.* She has given up all others; has virtually surrendered the world to walk hand in hand through life with the man to whom she cleaves with undivided affection.

To whom, now, can she look for the sympathy and protection which her situation demands, but

to her husband? To whom can she go in the hour of calamity for redress and kindness, but to him?

And I affirm, that the man who does not regard his wife with feelings of the utmost tenderness, under such circumstances, and do all in his power to make her happy, to strengthen her confidence in him, and protect her from all injury and suffering, *is utterly unworthy the name of husband.*

But look around you in society, for a moment, and behold what *character* of *protectors* some husbands constitute! Here is one—a young man married but a short time since, who is a *do-nothing* concern: a lazy, loafing, idle fellow, out at the elbows and slip-shod. What a noble protector for a woman, *that!* Why, he can not protect *himself.* He is always freezing, or starving, or beset by creditors.

Look again. Here comes another. Only one year has elapsed since he led a lovely girl to the marriage altar. You perceive by his complexion and general appearance, that he loves brandy. He always drank, but never to excess, till more recently. He now thinks more of the bottle

than of his wife; and more of the bar room than of his place of business. His employers have turned him adrift because of his bad habits. He has lost his salary, but he sticks to his toddy-stick. Bills are pouring in on him, his wife has sold a portion of her furniture for bread, and they are just on the point of being thrust out of doors, because of an unpaid rent bill. *What a noble protector is this man for a woman!* The heart of his wife is already broken. She has used every endeavor to reclaim him, and all her efforts have proved unavailing. Now she exclaims: "Carry me back to the green fields of my childhood's home and let me die, and there bury me with my kindred and friends!"

Another still, approaches. He bears the marks of a gentleman, but not of a high-minded, honorable man. Once he could look any man in the face, but not now. He *has changed his occupation* since he was joined in wedlock with his beautiful and gifted wife. She hardly knows *where* he spends his time, or *how* he obtains the means of support. She passes long days and nights alone. *How* long do they sometimes seem. Late in the morn-

ing he returns; and often wild and frightful and intoxicated. He mutters in his sleep, and awakes only to leave wife and home again for somebody and for something, she dares not imagine *whom* nor for *what.*

That wife is poor, solitary, neglected, wretched. *Her husband is a gambler.* She has no protector. On the contrary, her husband is exposing her every moment to shame, poverty and the frowns of society.

Now, young man, I undertake to say, that *you* nor *I* have no right, when we have taken upon ourselves the care and protection of a wife, to put ourselves into a condition which renders us utterly incapable of affording the expected sympathy and assistance. It is bad enough for a man to indulge in laziness, drinking, and gambling, when disconnected from the marriage relations, and standing alone in the world; but when he has united the destiny of another with his, I repeat, neither the laws of God nor man give him any right to do *any thing* which will ruin her peace, and hasten her to the grave. On the contrary, he is bound by his promise at the marriage altar, by the requirements

of the divine word, and by all the dictates of justice and humanity, for her protection, happiness and prosperity.

3. And here I am reminded of another duty of the husband to which I will just allude. *He should provide according to the best of his ability for the wants of his wife and family.*

What right have you, or any other man, to marry a wife and then starve or freeze her, clothe her in rags, keep her house destitute of furniture, and afford her nothing to render her home comfortable and blessed? The man who is thus parsimonious, or neglects to provide for his wife from any other cause unless it be sickness or misfortune, is not fit to bear the name of *husband*, for that name embraces all the obligations which are due the wife and family.

"The word *husband* comes from the Anglo-Saxon *hus* and *band*: the *bond of the house*, anciently spelt *house-bond*." The husband then is, or *should* be, the power or energy which holds the family, whether small or large, in its proper position. But does he accomplish this desirable work if he is a drunken, shiftless, lazy, dissipated

fellow, neglecting his family and spending his time in idleness, bar rooms and brothels? Does he not rather break the bond of union and scatter the family to the four winds?

The inspired word declares: "He that provideth not for his own, and especially for those of his own house, has denied the faith, and is worse than an infidel." I will add, worse than a *heathen*. Heathen writers have left many maxims corresponding to this divine declaration. They tell us that "nature dictates to every one that his own wife and children should be most dear," and "that every man should take care of his own family."

There is much reason for believing that much of the domestic infelicity with which the world abounds, arises from the improvidence of the husband, or *bond* of the family. It but seldom happens that discord and strife reign in that house where the *house-bond* is a *good provider;* a phrase, by the way, which includes a good deal. The good provider does more for his wife and children than for his beasts. He not only furnishes his family with enough to eat, drink and wear: he

not only procures a house to shelter them from the storm, as the merciful man does his catttle, but he provides for the spiritual and intellectual wants of his wife and children at home, in the school room and at church, and seeks to make them happy through attention to every needed blessing. A family blessed with *such* a house-bond, is at peace, contented and happy.

4. *It is the duty of the husband to cultivate a love for home, and by spending his leisure moments in the bosom of his family, impart peace and contentment to the hearts of its members.*

Home! how sweet a word is this! What joys cluster around it! Where dwells the kind and affectionate wife; where her hand puts in order all things, and gives an air of neatness and comfort to every apartment; where she is ready to greet with smiles and gentle words, the return of her husband, and sympathize with him in his anxiety or weariness; and where peace and love and contentment and gratitude dwell, and a sweet harmony of sentiment and desire. Oh! how lovely!—*how blessed is such a home!* No matter if it is the home of a *poor* man; is it not very

joyous? Thanks to a kind Father above, it is not necessary to dwell in a palace to secure domestic comfort and inward joy. In the quiet, humble cottage there may be found the purest happiness. The Scottish bard, who was himself cradled in the home of a poor man, hath well said:

"It's not in titles, nor in rank;
It's not in wealth like Lon'on bank,
To *purchase* peace and rest.
It's not in making more and more;
It's not in houses, lands or store,
To make us truly blest.
If happiness have not her seat
And center in the *breast*,
We may be wise or rich or great,
But never can be blest."

Never were truer words spoken than these, as all persons of experience can testify. No matter how "wise or rich or great" we may be, if the *heart is not right* we can experience no true enjoyment. But where the heart *is* right, though we are not in possession of wisdom or wealth or greatness, we can and do enjoy a quiet, peaceful, blessed state of mind.

And now young men, permit me to ask—and I

put the question for your consideration—can that man's heart be right who forsakes his wife and home whenever opportunity offers, and spends all his leisure hours in public houses, lounging places, theaters and drinking saloons? Is this treating the wife of his bosom either justly or kindly? She has a claim on his attention. She has left her home and all its pleasures for her husband. Propriety will not permit her to mingle alone in society as it once did. She is, to a certain extent, excluded from the world, and her husband, I contend, owes it to her to make her home as delightful as circumstances will possibly permit. But how can he do this if he is perpetually seeking opportunities for absence? When the toils or business of the day is over and he has partaken of the evening meal, instead of looking round on his own home as the most peaceful and blessed spot on earth, and saying to himself, "Here are my wife and my children, the delight of my soul, I must remain with them to night, to cheer and bless them," he views the premises with a look of cold discontent, and says, "This is too unsocial. Indeed, to spend a whole evening at one's home

is quite insupportable; I must away to my cigar and bottle companions—to the bar room, reading room, theater, or some other place of public resort." I ask again, can the heart of that husband be right who thus shamefully neglects his wife and home? *Can he be happy?*

"But," says the hearer, "permit *me* now to ask a question. The speaker has described the joys of a happy home: but suppose the home of a man, in consequence of the sour, morose, petulant disposition of his wife, is just the reverse of what he has described, how then shall he act? Must he always be tied to her presence?" I answer: If his wife is *sour*, let him *sweeten* her. Let him employ for this purpose *honey*, not *vinegar*. Inattention and petulancy on his part, perhaps, have had an influence in making her what she is; attention and kindness will change the order of things and give him one of the most pleasant companions and cheerful, blessed homes in the world.

Do not then, young men, get in the habit of spending your leisure hours away from your own fireside. When evening comes, especially a winter

evening, hail it with delight, and say in the simple and beautiful lines of the immortal Cowper:

"Now stir the fire and close the shutters fast,
Let fall the curtains, wheel the sofa round,
And while the bubbling and loud-hissing urn
Throws up a steamy column, and the cups
That cheer, but not inebriate, wait on each,—
So let us welcome peaceful evening in."

Cultivate affection for your home; think of the comfort and pleasure of your wife; do all in your power to render cheerful and happy the little domestic circle of which you are the head, and you will feel to exclaim:

"Home, home,—sweet, sweet home,
Be it ever so humble, there's no place like home."

There are many other duties of the husband which might be mentioned, but time fails me. Let the young men present resolve to put in practice those we have presented, and our labors will not be lost. With these remarks we dismiss this part of our subject, and proceed to mention some of the most essential duties of the wife.

1. *The wife must "reverence her husband."*

This constitutes one of the express injunctions set forth in our text. "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." You will notice, the command is not expressed for the wife to *love* her husband. *This*, I suppose, the apostle thought would follow as a matter of consequence if the husband performed *his* part of the injunction. But he commands the wife to *reverence* her husband; by which I understand she is not to worship him as a god, nor fear him as a judge, but that she show him the respect due him as her protector, as the head of her family—the father of her children—her counsellor, and the dearest friend she has on earth.

Now all this is natural—it is proper. I love to see the wife show due respect to her husband—to his standing in society—his opinions, and the principles which he advocates; unless those principles are beyond question immoral and deleterious.

Nothing appears more lovely and attractive in a woman—a wife—than modesty and a proper

reverence for her husband. Do not understand me to signify by this that the woman should have no sentiments of her own, or that she should not express them on all suitable occasions. I mean no such thing; but simply that she properly respect his position as her husband, the head of her household, and address him with that consideration which this office demands.

Some wives are exceedingly deficient in this virtue. They know very much more than their husbands—are *older*—not in *years*, but in *wisdom*. They know more about the husband's business. They hold sentiments at variance with his on a thousand topics, and do not hesitate to openly contradict him in company. They dictate what their husbands *shall* do, and what they shall *not* do in all public affairs as well as private. The husband must vote a certain ticket — attend a certain church—maintain a certain minister, and associate with such and such men, and keep such and such society. In short, these wives reverse the order of things—are the head of the man—require him to reverence them, and in all but their dress appear very much as if they were not of the

gentler sex, but domineering lords — self-willed, overbearing husbands.

I am aware that some wives possess better judgments than their husbands, more intelligence and stronger minds. Still, a studied exhibition on the part of woman of her superiority, in the presence of strangers, is never becoming her sphere—never beautiful in itself. The wife should remember the position of her husband, and not treat him as an inferior and slave, but as an equal and companion. Such a course clothes her with dignity and loveliness—inspires her husband with confidence in her — increases his respect and strengthens his affection for her. If a woman treats her husband with contempt, she must not be surprised to find others copying her example.

2. *Another duty of the wife is, to "obey" the husband.*

"*Obey,*" says the wife; "I do not like the sound of that." Nevertheless, it is an injunction plainly set forth in the scriptures.

"Wives obey your husbands in the Lord, for this is well pleasing unto God." Again: "Wives submit yourselves unto your own husbands as

unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing."

But let us look for the *meaning* of this injunction. Husbands are sometimes inclined to boast of their privilege to *command* their wives, saying that the wife is bound by this scripture to *obey* in *all* things. Perhaps we may find that, after all, they labor under a mistake. The word of inspiration no where permits the husband to lord it over his wife.

The texts I have quoted contain modifying clauses which are generally overlooked. They require the wife to "obey" her husband; but *how?* They require her to "submit;" but *how?* Certainly they do not demand of her obedience in any evil, wicked thing, nor submission to that which is wrong and injurious.

The scripture explains itself. "Wives obey your husbands *in the Lord.*" "Wives submit yourselves unto your own husbands *as unto the Lord.*" I understand by this, that the wife is to "obey"

her husband and "submit" to him in every thing congenial with the mild and just and chastening principles of the Gospel, that *perfect law of liberty*. In fact, *this* is all the husband is authorized by the religion of Christianity to demand of his wife.

An ancient heathen king made a law that every man should rule his own house. And if the husband could not govern by one system of means, he was at liberty to adopt another, no matter how unjust and tyrannical. But Jesus, though he directs the wife to "obey the husband," he demands of the husband to *rule his house with love*. "Husbands LOVE your wives and be not *bitter* against them." No husband can be "bitter" toward his wife, or demand any thing of her inconsistent with *love*, and, at the same time, possess the spirit and practice the principles of the Christian religion. On the other hand, whatever the husband demands consistent with pure conjugal affection, and which right and common sense justify the wife should never refuse. Indeed, she has no authority for refusing. She *must* obey "*in the Lord*."

"Implicit obedience in 'every thing,' whether in righteousness or out of it, would be wrong—is

not required—can not be received—must not be looked for—should not be expected, and the affectionate and dutiful husband will not ask it."

3. Another duty of the wife is, *to sympathize with her husband in his efforts for the support of his family, and to advance in usefulness and honor; and by her economy and frugality, unite her endeavors with his, and thus assist him in his laudable undertakings.*

A wife who thus studies for the interests of her husband, is a "help meet" indeed. He can safely trust in her. Her anxieties are in his behalf. Every day is he encouraged to renewed perseverance. She is an honor to him, and will do him good and not evil, all the days of her life.

"An *honest* man is the noblest work of God." A high-minded, honorable husband, is a prize to any woman. He possesses the highest trait that can adorn the character of man. Young lady, if you have *such* a husband you are fortunate indeed; and it will be wise in you to bend all your energies to assist him in the maintenance of his honor.

Do you not know that there are many men in community who commit dishonorable acts, become

limited in means, and sometimes fall into bankruptcy, through the extravagance and folly of their wives? I have known a young man of good mind and industrious habits, to strive for ten years to raise his head above water and float along pleasantly upon the full tide of a prosperous business, but could not succeed. On the contrary, he was in a constant struggle to preserve his position and maintain his family. What was the trouble? His wife labored *against* him and not *with* him. She was negligent of the duties of home, and reckless in her expenditures.

How many thousands follow in the same path! They never cultivate habits of economy. They are fond of dress. To flutter in the streets in gaudy apparel, like a butterfly in sunshine, is the hight of their ambition; the aim and end of all their efforts. They are perfectly familiar with the fashions, but know nothing of the affairs of the kitchen or the nursery. One, two, or three servants must be supported to wait on them in their lazy habits, and look after the house while they gad. All this costs something.

"A little more money to-day, love."

"But I gave you ten dollars a few days since."

"Ten dollars! Indeed, and how long will so small a trifle last a body?"

"But what disposition do you make of what I place in your hands? I have seen nothing that you have purchased with the last I gave you."

The wife now becomes petulent. She tosses her pretty little head, and with flushed cheek, replies: "And am I to account to you for every trifling pittance you dole out to me, as if I were your slave? A husband should be ashamed to make so tyrannical a demand on his wife. How can I tell what becomes of my money? It goes for a thousand little nick-nacks."

The husband refuses to grant a new supply, for he feels that his financial affairs are in a deplorable condition already. And what follows? Bills come flowing in from dry goods and other establishments. He pays them. But he is not made of money. He is in possession of no inexhaustible fountain of wealth. Demands accumulate. Business with him is dull. He is disappointed in his returns. How can he pay? Despair stares him in the face. He can not go into bankruptcy,

and having no possible means of meeting the demands against him, he yields to the tempter in an evil moment, commits a dishonest deed, and *falls to rise no more.*

Alas! how many have been caught in this fatal snare. And when they have fallen, how astonished and horror-stricken were their poor wives. "Oh! my husband is a bankrupt: he has swindled his creditors, committed forgery, or been guilty of some other dreadful crime."

The shock is, indeed, exceedingly trying to the nerves of *such* wives. They go into convulsions; are troubled with twinges of hysterics, and very much hartshorn is necessary for many days to keep the breath of life in them; they are *so* wretched; their husbands have acted so horridly!

The simpletons do not know that *they* are the main cause of all this difficulty, and are really as much implicated in the dishonorable act, and more culpable than their husbands. Never have they endeavored to assist their husbands. Never have they studied economy, and by their own personal efforts and sympathies encouraged their husbands in their laudable efforts.

Now, the good wife considers all these things. She not only asks her husband to be honest, but she is honest herself, and thus is a help to him in his honorable endeavors. She thinks not only of what *she wants*, but of what her husband *owes;* and she never runs into extravagance to make an outside show, but is economical and industrious, and kindly unites her energies with those of her husband to assist him in meeting his engagements and paying his debts.

Such a woman is an invaluable blessing to her companion. She will not deceive him. She will have no disposition to run him in debt without his knowledge, and she will never boast of how much she secretly filches from his pockets and appropriates to her own purposes.

4. *The wife should cultivate a taste for domestic life; a love for home and the duties of home.*

Some women think more of the ball room and the theater, than of any department in the domestic arrangement of home. They are more frequently seen in the streets than at their own fireside, and have a stronger affection for the fashionable follies of life, than for what will make home

neat, tidy, comfortable and happy. Solomon says of the good wife: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also and he praiseth her."

I love to see a woman fond of social life; one who can afford an hour with her friends. But I also love to see her affections strongly fixed upon the duties of her own fireside—the demands of her own home. I love to see a wife who takes pleasure in regulating all the internal arrangements of her family, and who is never so happy as when presiding over her household like a queen over her realm. To her, home is never dull and gloomy, but the sweetest and most delightful spot on earth.

"*It rains.* What *lady* loves a rainy day?
She loves a rainy day, who sweeps the hearth,
And threads the busy needle, or applies
The scissors to the torn or thread-bare sleeves;
Who blesses God that she has friends and home;
Who, in the pelting of the storm, will think
Of some poor neighbor that she can befriend;
Who trims the lamp at night, and reads aloud
To a young brother, tales he loves to hear;
Such are not sad even on a rainy day."

No woman can be a good wife who does not love home and look after the duties of home. The early mothers of the American colonies were proverbial for their interest in domestic neatness and thrift. They were excellent housewives. Their own homes were to them the most charming spots on earth. They were never forsaken for pleasure parties and folly. Servants were not the managers of their domestic concerns, and their children were not left to destroy themselves by their own passions, love of idleness and mischief, but were thoroughly educated in all the virtues of industry, sobriety and religion. The most dignified and wealthy ladies of our land were not ashamed of the labors of the kitchen. The wives of the Signers of the Declaration of Independence were of this description. Even Mrs. Washington, the gifted lady of the Father of his Country, was an excellent pattern of industry to her countrywomen, and in all that goes to make the good wife.

There is a little incident related of her which I must mention for the benefit of such of the young ladies present as may entertain feelings of aver-

sion to domestic duties, and who are inclined to sit whole afternoons in company without a stitch of work, because a shallow-pated aristocracy has pronounced industry to be among the *vulgar* things of life.

While General Washington was President of the United States, Mrs. Troup, the lady of a half-pay captain in the British navy, living in the vicinity of Washington's residence, called on a Mrs. Tuttle, a friend of hers, one day, and the usual compliments were hardly passed before she said: "Well, what do you think, Mrs. Tuttle? I have been to see Lady Washington."

"Have you, indeed? Then tell me all about how you found her ladyship—how she appeared and what she said."

"Well, I will honestly tell you," answered Mrs. Troup. "I never was so 'shamed in all my life. You see that several of us thought we would visit Lady Washington in company. There was Madame ——— and Madame ——— and Madame Budd and myself; and as she was said to be so grand a lady, we thought we must put on our best bibs and bands. So we dressed ourselves

in our elegant silks and ruffles, and were introduced to her ladyship. And do'nt you think *we found her knitting and with a speck'd apron on!* She received us very graciously and easily, but after the compliments were over *she resumed her knitting*, and there *we* were *without a stitch of work and sitting in state;* but General Washington's lady, with her own hands, was knitting stockings for herself and husband!

"And that was not all. In the afternoon her ladyship took occasion to say, in a way that we could not be offended at, that at this time it was very important that American ladies should be patterns of industry to their countrywomen, because the separation from the mother country will dry up the sources whence many of our comforts have been derived. We must become independent by our determination to do without what we can not make ourselves. While our husbands and brothers are examples of patriotism, we must be patterns of industry."

These were the wives—these the mothers—who had charge of the homes of our early fathers—the heroes of the American Revolution. What

an honor and blessing to our country! And believe me, my young friends, it was one of the main secrets of our early success and thrift. But alas! "how has the gold become dim." *Now* a *fashionable* lady must know nothing of her own home; or at least any part of it excepting the parlor. She must have an aversion to the kitchen and even the *nursery*. Every few weeks she must become "*weary* of home," and very "impatient of confinement;" she must "travel to break in on the monotony of life;" "every thing around her is becoming so stupid." As for touching a stitch of work, why the very thought of it would drive her into hysterics. There are thousands who call themselves wives in our country to day of this description. Let me assure you, my young friends, this is all *wrong*. Copy the wise examples of our early mothers if you would be happy—become good wives, and be a blessing to community and your country.

5. *The wife should always cultivate a spirit of kindness and gentleness.*

This is, perhaps, the most lovely feature in the character of woman. What a blessing to her

husband, and indeed to every member of her family, is the kind, gentle, sympathizing companion, wife and mother! Her heart is like a cheerful fire in winter. It warms all around her, imparting confidence, joy and mutual tenderness and affection.

When the husband is absent from his home, how sweet and blessed does it appear to his imagination! How does he long to return, as the dove to the ark, because he can find no other place of rest.

Now, young ladies, I am going to tell you a secret, and a very important secret; important to your happiness and the interests of your husbands. It is a secret, moreover, which but few of your sex learn till it is too late. Some ladies would give very much to possess it. But I perceive you are impatient to know what this remarkable secret is. Well, it is merely this: *The art of keeping your husbands at home during all their spare moments.* "And how can that be done?" say you? I answer: By making home the sweetest place to the husband on earth—by your kindness, gentleness and smiles.

In defining the duties of the husband I was particular to state, a few moments since, that he should cultivate a love for home, and endeavor to impart contentment and happiness to his family by passing his leisure hours in their midst. I now urge it as a duty of the wife to *tie* her husband to his home; not with a hempen cord, but with something less easily broken, viz: the influence of a gentle spirit.

I have known many a woman to lament very seriously the absence of her husband from home, when she, herself, was the very cause of that absence by making his home a hell. He could find no peace there, and would visit the grog shop, tavern, or any other place where rest was offered. Such women have not been led into the secret of which I have spoken. "My husband neglects his home," said a lady to her friend, with a long drawn sigh and doleful countenance. "He spends but little time with me, but seems impatient to get away. What would you do if you were in my place?"

"*Use more honey,*" was the ready and reasonable reply. This lady had the secret of which I

have spoken. She knew the attraction there is in *honey*.

Let the wife then use honey and not *vinegar*. Let her study to make the home of her husband pleasant and delightful by her sweetness and gentleness. When he returns from his business, or from the labors of the day, perhaps weary, perplexed, and out of humor, do not fret him still more with sour looks and bitter replies, but soothe and comfort him by kindly words and affectionate smiles.

To use the words of a recent writer, "Some husbands, who are naturally kind, amiable, and noble-hearted, have not, as yet, entirely conquered old Adam. They are passionate, quick—*very* quick on some occasions—fairly *flash*. The wife must take care of the *tinder-box* at such times. Is there a spark kindling? Do'nt blow it for the world. If you do, what follows? Why, 'tit for tat,' 'eye for eye,' 'tooth for tooth.' None of this, as you value heaven or a peaceful home. 'Angry words stir up strife; but a *soft* answer turneth away wrath.' The moment the waters begin to boil, stop! Put on your best,

sweetest, gentlest robe of meekness and love—say peace to the troubled waters, and by and by there will be a *great calm.* Then very soon the cloud will pass from the brow of your dearest—the bright rays of love will beam forth, and he will take you to his heart, acknowledging you to be an angel — too pure and blessed for earth."

You perceive, my young friends, the effect of a gentle, loving spirit on the rough, turbulent mind of man. Where there is *bitterness*, there is no article that can be used to better advantage than *honey.*

"I noticed," said Franklin, "a mechanic, among a number of others, at work on a house erected but a little way from my office, who always appeared to be in a merry humor, who had a kind word and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell the secret of his constant happy flow of spirits.

"'No secret, Doctor,' he replied; 'I have got

one of the best of wives; and when I go to work she always has a kind word of encouragement for me; and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready; and she has done so many little things through the day to please me, that I can not find it in my heart to speak an unkind word to any body.'"

What an influence, then, hath woman over the heart of man to soften it and make it the fountain of cheerful and pure emotions! Be gentle, then. A happy smile and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making home happy, cheerful and blessed.

More than this. As I told you on a former occasion, some husbands sting with sharp words. But are you aware that bees and wasps will not sting a person who is imbued with honey? Well, this is true. "Hence those who are exposed to the venom of these little creatures, when they have occasion to hive bees or take a nest of wasps, smear their face and hands with honey, which is found to be the best preventive." So it may be with the wife; yea, with all who are

sometimes troubled with the stings of a hasty, venomous tongue. The best defense against this poison is to have the spirit *bathed in honey.* Let every part be saturated with meekness, gentleness, forbearance and patience, and the arrows of spite will fall harmless; yea, the disposition to shoot them will be taken away,—kindness and tenderness will take its place, and very much peace will be secured as a consequence.

Thus have I enumerated some of the most prominent duties of the husband and the wife; and will close what I have to say on this occasion, and indeed in this series of lectures on marriage, by observing that the finest allegorical representation of the marriage union in the world, is said to be an antique gem in the collection of the Duke of Marlborough, representing the marriage of *Cupid* and *Psyche.*

"1. *Both* are represented as *winged,* to show the *alacrity* with which the husband and wife should help, comfort and support each other; *preventing,* as much as possible, the *expressing* of a wish or want on either side, by fulfilling it *before* it can be expressed. 2. *Both* are *vailed* to show that *mod-*

esty is an inseparable attendant on *pure* matrimonial connections. 3. Hymen goes before them with a lighted torch, leading them by a chain, of which each has a hold, to show that they are united together, and are *bound* to each other, and that they are led to this by the pure flame of love, which at the same instant both *enlightens* and *warms* them. 4. This chain is not made of *brass* nor *iron*, to intimate that the marriage union is a state of *thraldom* or *slavery*, but it is a chain of *pearls*, to show that the union is *precious*, *beautiful* and *delightful*. 5. They hold a dove, the emblem of conjugal fidelity, which they appear to embrace affectionately, to show that they are faithful to each other, not merely through duty, but by affection. 6. A *winged Cupid*, or *Love*, is represented as having gone *before* them preparing the *nuptial feast*, to show that active affections are to be to them a constant source of happiness and peace. And, lastly, the genius of *Love* which follows them, has his wings *shriveled up*, so as to render them utterly unfit for flight: to intimate that *love* is to *abide* with them; that there is to be no *separation* in affection. Thus *love begins* and *continues* this

sacred union. As to *end*, there can be none, for God hath yoked them together."

That the beautiful teachings of this allegorical representation may be familiar to you all by a happy experience, is the ardent prayer of him who has endeavored to entertain and instruct you in these lectures.

"If you feel love to decline, track out quickly the secret cause.
Let it not rankle for a single day, but confess and bewail it together
Let no one have thy confidence, O wife! save thine husband:
Have not a friend more intimate, O husband! than thy wife.
Bride and bridegroom! pilgrims of life, henceforward travel together.
In this, the beginning of your journey, neglect not the favor of Heaven.
Let the day of hopes fulfilled be blest by many prayers;
And at eventide kneel ye together, that your joy be not unhallowed.
Angels that are round you shall be glad, those loving ministers of mercy;
And the richest blessings of God shall be poured on his favored children."

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